

The American Missionary

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A Word to the Pastors

HAVING not long since left the pastorate for general denominational service, I think I understand how you feel regarding the annual request of "THE AMERICAN MISSIONARY" that you promote the subscription list in your church. It is one of the things you are glad to do as a regular part of your program so far as circumstances permit.

Doubtless you feel with us that the circulation of this, our own magazine, is of real value. Of course, we all want to increase our benevolences, and the magazine should help in that direction; but we have failed if in addition to that it does not minister to the spiritual development of our people. In these days when the multitude of interests crowd upon public attention, it is important that Christians should be kept in contact with sacrificial living.

Now just how can you further the circulation of the magazine? We suggest the use of one or more of the following methods:

1. Have your church subscribe for the magazine for every family in the membership at the low rate of fifteen cents.

2. Provide in your plan of benevolence that every contributor is by virtue of his contribution a subscriber.

3. Have a committee of one or more canvass the membership to secure not less than one-fifth of the total.

4. Ask for subscriptions from the pulpit, having envelopes and pencils in the pews. Follow this with such personal canvass as is possible.

5. Ask your Woman's Society to make the securing of subscriptions one of its regular features.

6. Ask for subscriptions through your church calendar or paper, giving specific directions for entering names.

The subscription rates are as follows:

Single subscriptions	50 cents
In clubs of five, each subscription	25 cents
In clubs equaling one-fifth the gross membership of the church reported in the last	
Year-Book, each subscription	15 cents

We send the magazine free to all pastors. If for any reason you are not securing your copy, kindly let us know.

Address correspondence relative to subscriptions to the Business Manager, E. H. Hames, 289 Fourth Avenue, New York City, and concerning editorial policies or suggestions for improvement, to the Managing Editor.


Most cordially yours,

C. E. BURTON, Acting Editor.

THE PASTORS' SECTION

FIFTY MILLION DOLLARS

Converting Faith into Sight

 We are not yet spending the fifty million dollars which the National Council authorized a commission to secure. On the other hand, we are in no state of mind to abrogate the faith of the National Council. Closer study of the details of the proposition is convincing members of the committee that it is not beyond reach.

Visualizing the Proposal

With just what is the commission charged? It is instructed to call upon the Congregational people of the United States for not less than fifty million dollars in the next five years, inclusive of all that is raised for the Pilgrim Memorial Fund, for our missionary societies and by or for the colleges which may properly be called "Congregational." The details of the division of the budget were left entirely to the new commission. That commission cannot determine these details until early in the year 1920, but presumably some ten to twenty millions of dollars would be needed by the colleges and educational institutions, and for the most part this would be sought through the development of the usual constituencies of such institutions. Surely it is not beyond our faith to believe that these deserving institutions, backed by the denominational approval and organized for effective promotion in co-operation with the commission, can secure some such sum before the end of 1924.

Likewise, the Pilgrim Memorial Fund is sufficiently far advanced to make it practically certain that the goal of five million dollars will be passed and it is hoped that it may be passed sufficiently to make the sum eight millions of dollars within the next five years. This would leave from twenty-two to thirty-two millions of dollars for the five years to underwrite the work of the seven missionary societies in all the world. Now, twenty-two millions of dollars would be approximately eleven cents per capita per week for the present membership of the Congregational churches. Instantly we see that just one thing stands in the way of getting that amount of money, or much more, namely, the lack of interest on the part of the people. It ought to be possible to get that interest. A thoroughgoing campaign of education, accompanied by a deepening of spiritual life and inspiration for vital Christian service, ought surely to bring us to that goal.

It is important, therefore, to note that the principal elements of the proposed forward movement of the National Council are (a) a program of prayer; (b) a program of Christian work, including all-the-year-round evangelism; (c) a campaign of enlistment in Christian life work, and (d) a campaign of stewardship. Moreover, this campaign is to be carried forward in closest co-operation with the Interchurch World Movement, any fair measure of success in which should bring vital information concerning the enterprises of the church to the vast majority of church members and enthruse them for having a part in those enterprises.

In view of these facts it does not seem beyond reason to expect—not to say hope—for at least fifty million dollars in the next five years for Congregational enterprises, including the Pilgrim Fund, our missionary budgets and our educational institutions.

The Interchurch World Movement

If it is asked, how about the Interchurch World Movement? the answer is immediate. This is the Interchurch World Movement. Under the development of this stupendous plan of co-operation each denomination enters, with its particular program geared up with those of the other fellowships. Without such a plan of action we should be practically incapable of co-ordination in the larger Movement. Moreover, within the Interchurch World Movement full scope is given for the free play of individual movement. For example, it is not necessary that any particular denomination should make a financial canvass at a given time in order to have part in the promotional plans of the entire propaganda, or it would be possible for us to make a part of our canvass simultaneously with that of the other denominations. For example, it may not seem wise to the new commission to ask for an Every Member Canvass for the seven societies in May, if that should be decided upon for the Interchurch canvass, but at the same time it might be feasible to introduce some features of the work, or even in some sections of the country to do one thing and in other sections another. Unity of action is desirable, if possible, but it may not be possible. One thing is clear, namely, that all the churches will do well to take their Every Member Canvass in December with increased effort, with the knowledge that the results will be part of the total effort for fifty million dollars, and that whatever else is done in the future will be made to gear in with that effort.

The Pilgrim Memorial Fund

Just how is the Pilgrim Memorial Fund and the canvass for it to be related to this great forward movement and the Interchurch World Movement? Detailed answer cannot be made to this question at the present writing. Positive answer can be given to the effect that it is the purpose of the Council and of the commission to strengthen the Pilgrim Fund rather than to weaken it, and whatever else is done, its success must be assured. It is not impossible that the commission may feel that the securing of this fund, plus the full apportionment for the societies and such regional efforts as are now on for educational institutions, might be made the objective of the first year, leaving it to the other four years for the development of intensive methods of increasing income for regular missionary work, or more likely still that the Pilgrim Fund Commission will push its campaign to completion, so that in connection with the Interchurch canvass the emergency demands of our denominational missionary and educational work could be put before our churches. This would mean that the serious needs for a living wage for our workers in the pastorate and in the mission fields, and the equally urgent requirements in the line of equipment both at home and abroad, should be met at once.

The chief purpose of this article is to ask all pastors and others interested to suspend judgment with reference to what may appear to some to be an impossible task and to solicit constructive contributions to the effort to work out the right plan of procedure; also it is the concern of the commission that all thought of the financial objective shall be colored by an adequate conception of the spiritual and educational features of the total program. In these is the real hope of the campaign.

THE SPIRITUAL WORK OF A GREAT INSTITUTIONAL CHURCH

THIRD ARTICLE OF FIRST CONGREGATIONAL CHURCH, JERSEY CITY

By Mr. William H. Richardson

RELIGION has been the center and soul of the First Congregational Church, Jersey City, since its inception, a date some years before the Civil War. The few gray-haired residents who remain from that time remember the cathedral personality of the Rev. John Milton Holmes, the first pastor. In the midst of a population largely Copperhead Democrat, and in a city where but one preacher beside John Milton Holmes dared utter a word for the freedom of the Negro, there stood the saintly Holmes, an interpreter of divine things and a prophet of God.

So today, in a city known throughout the nation, not for its beauty or political righteousness or social tendency, but as "an ill-kept port city where nobody lives who does not have too"—in this city, the First Congregational Church under the spiritual leadership of the Rev. Harry L. Everett, stands out as the pre-eminent center of religion. Dr. S. Parkes Cadman, of Brooklyn, said lately, "I know the metropolitan district probably as well as any minister, but there is no church within my knowledge which has so gripped the spiritual life of a city as has the First Congregational Church of Jersey City under the splendid leadership of the Rev. Harry L. Everett."

How has it been done? What are the methods used? Well, in the first place, this church uses everything it touches to emphasize religion. The people's palace, with its twenty-seven hundred members, is a recreation center where pool, billiards, swimming, bowling, gymnastics, and social life are looked upon as an extension of religion. The Friday Evening Forum of the church is the projection of "the Church of the Living God" into education. The work of the music department, including the "Tuesday Afternoon Musicals," the "Lord's Day Evening Prelude Musicals," and the "Forum Monthly Musicals," is religion expressing itself in music. These, taken with many other allied activities of the church, are carried on with a definite understanding that it is done to "the glory of God."

But if this was the highest peak of the church's religious life, it would hardly be called a success by its pastor. No, these things, well in themselves, are but addenda. The Gospel preached from this pulpit is the Gospel old and ever new. "As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me." The whole church radiates this message. It is felt in the beautiful Lord's Day morning service; one feels it in the sermon to the Children's Church; it is felt in the opening service of the Bible School; and from the hour of seven, when the prelude musical to the evening service begins, until the recessional, there is this feeling that comes over one, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"

It is upon such a substantial foundation that this church has reared its spire and sent out its influence in all directions. Its message is Biblical, spiritual, searching men's hearts with the love of God.

Yet today, as in days past, the history of this pulpit is entwined with the prophetic as truly as with the priestly. In the crisis of the Nation in the 'sixties, John Milton Holmes stood forth in this pro-slavery city, an exponent of the political ideals of Abraham Lincoln. From the 'eighties to

1910, Rev. John L. Scudder, the fourth pastor, laid the measuring rod of God to the politics of the city and the state.

The First Congregational Church of Jersey City has always had the ring of the boldness of the Puritan in state matters. So even to-day the present incumbent stands as a defender—in the name of religion—of righteousness in the body politic. Only a few nights ago one of my friends of another denomination, a politician, asked with much emphasis, "What is the matter with your dominion that he is mixing up in a political campaign?" And thinking in terms of a local antiquarian, I could not help reminding my friend that it was just a way Congregational ministers had of preaching and believing their religion.

In 1856, a Jersey City paper had this to say about one of Henry Ward Beecher's efforts in the First Congregational Church: "We suppose such conduct in such a place is all correct, but we can't help thinking that if such professed clergymen and professed Christians don't at least go to hell, then the place might as well be abandoned. Verily, the cause of our Saviour must be poor pay when its own ministers forsake the pulpit for such work." The "such work" was the freeing of the slaves.

As one who has carefully studied the relation of the Congregational church in Jersey City since its beginning, I dare express the opinion that Mr. Everett's rating in respect, not only to the individualism of religion but also to its social stress, will be counted in the future as it is today, "of the highest rank."

An eminent metropolitan divine said of this church recently, "Everybody attends the church." Why? Because while it is social and has adopted all of the branches of the medieval church, which was the center to its community of art, music, education, the drama, yet above all other notes there sound the sacred chimes of personal religion, the relation of a man to his God. So, throughout the church year, which this parish keeps religiously, the splendid history of the Apostolic and Catholic Church is woven with the story of the moving of the Holy Spirit today.



IS THE CHURCH EQUAL TO THE PRESENT CRISIS

THE following pertinent question was asked recently by a newspaper man at a church gathering:

"Far be it from a secular newspaper to tell the Church what she should do. Nevertheless, we venture to point out that in Russia, amid analogous conditions, the Church proves voiceless and impotent, the instrument of a discredited system, and so became herself discredited by the people—though we by no means regard as identical the Russian Church's loss of leadership and her profanation at the hands of impious Bolsheviks. Clearly the Christian Church in America, in all its denominations, must stand for something greater than partisanship. Proclamation of the eternal verities is her mission. Therein she should be a real social solvent, a softener of acerbities and interpreter of brotherhood and a steadfast champion of sheer justice.

"Which may sound simple; but is the Church equal to it? That question strikes deeper than all pending ecclesiastical problems, such as interchurch federation and organic church union, the raising of vast sums for religious endowments, and the whole collection of questions which commonly engage the thought of assembled churchmen. Is the Church equal to the day's crisis?"

THE CONGREGATIONAL COMMISSION ON EVANGELISM

THE National Council at its meeting in Grand Rapids constituted the Commission on Evangelism as follows:

Rev. Wm. Horace Day, Bridgeport, Conn. (Chairman)
Rev. Ernest Bourner Allen, Oak Park, Ill.
Dean Edward I. Bosworth, Oberlin, Ohio.
Rev. Howard A. Bridgman, Boston, Mass.
Rev. Robert E. Brown, Waterbury, Conn.
Rev. Charles E. Burton, New York City
Mr. Charles K. Calhoun, White Plains, N. Y.
Rev. Judson L. Cross, Fitchburg, Mass.
Rev. E. W. Cross, Grinnell, Iowa.
Mr. H. W. Darling, Wichita, Kansas.
President Ozora S. Davis, Chicago, Ill.
Mr. Marquis Eaton, Chicago, Ill.
Rev. Dwight Goddard, New York City.
Rev. Roy B. Guild, New York City.
Rev. Charles E. Jefferson, New York City.
Rev. George F. Kenngott, Los Angeles, Cal.
Rev. Alfred Lawless, Jr., New Orleans, La.
Prof. Eugene W. Lyman, New York City.
Rev. George M. Miller, St. Paul, Minn.
Rev. J. Edgar Park, West Newton, Mass.
Rev. Harry E. Peabody, Appleton, Wis.
Mr. Maurice E. Preisch, Buffalo, N. Y.
Rev. E. S. Rothrock, Cleveland, Ohio.
Rev. Jay T. Stocking, Upper Montclair, N. J.

This Commission met on Monday, October 20th, at which time the Commission formally took over the work that had been in the care of the Tercentenary Evangelistic Committee, elected an Administrative Committee composed of Doctors Day, Burton, Brown, Guild, Stocking and Mr. Preisch, elected F. L. Fagley the Executive Secretary and endorsed the program which had been outlined by the Tercentenary Committee and resolved to devote their best efforts to these two things:

First: To hold before our Churches a practical program of religious work which will recommend itself to the judgment of Congregational ministers as meeting the real need.

Second: To provide all the Churches with the best possible helps to aid them in carrying through an effective all-the-year-round program of religious work.

The office of the Commission will maintained at 287 Fourth Avenue. The Commission holds itself in readiness to be of any possible practical help to any Church or minister and will welcome inquiries concerning the year's program of religious work. This program will fit into and be a part of the denominational forward movement.

By vote of the Forward Movement Committee meeting in New York November 14th, this Commission was instructed to outline the Program of Prayer and Evangelism as provided for in the plan of the movement. The Commission will welcome suggestions as to how to deepen the religious life of our churches and to make their work most effective.

The PILGRIM MEMORIAL FUND

\$5,000,000—To Provide for the Veterans of our Ministry

JOINING THE ANNUITY FUND

By W. W. Scudder, D.D.

THE Pilgrim Memorial Fund has passed the two million dollar mark. When you read this, the first week of December, the record will stand at three millions or more, if the present rate of progress continues and there is no reason to expect that it will not. January should see between four and five millions pledged. The action of the National Council at Grand Rapids makes it doubly sure that the entire five millions will be raised, since the Pilgrim Memorial Fund, to a possible total of eight millions, will be a part of the fifty million Forward Movement Campaign of Congregationalism. The money needed, therefore, to put the plan into full operation will be assured. It is time then that every Congregational minister should be preparing to take advantage of these large plans that have now been worked out for his welfare.

REMEMBER THAT THERE ARE TWO PLANS. We will be confused if we do not distinguish between them. One is working now; the other will begin a year hence.

First: the Annuity Plan that is now in operation and will be the only plan in operation until December 31st, 1920. If we join anything before that date, this is the thing we will join. Under this plan the minister provides one fifth and the churches provide four fifths of the annuity, not to exceed \$500 per year.

Second: The Expanded Plan that will begin to operate January 1st, 1921, and thereafter will be the only plan we can join (though holders of Annuity Certificates who do not wish to transfer to the Expanded Plan can continue under the Annuity Contract). No new members, however, can enter the original annuity plan after December 31st, 1920. Under the Expanded Plan each minister who pays six per cent of his salary into the Fund for a period of thirty-five years, will, at the age of sixty-five, receive an annuity of approximately one half his average salary. To help him in making this payment \$50 each year will be placed to his credit from the income of the Pilgrim Memorial Fund and his church will be asked to share with him the balance of the yearly payment needed. In view of these provisions it is clear that every Congregational minister who can should at once enter the Annuity Fund.

a. He owes it to his family and himself to enter the Fund. No investment of his small savings will bring him larger returns. If he should die before the pension is due, his family will be protected by its provisions.

b. He owes it to his denomination to enter the Fund. Having made this generous provision by which the minister may be released from financial anxiety for the future, the churches have a right to expect that he will do all he can to avail himself of this so as to avoid any possibility of becoming a burden in his declining years. Where meager salaries will prohibit their joining the Fund, it would be a gracious thing were the churches served by these ministers to share the obligation to an extent sufficient to make it possible to obtain this privilege that is now just beyond their grasp. What would be a very heavy burden for one to carry, would be a light load for a number of willing hearts and hands.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

So far as we have been able to discover, Rev. William A. Roberts, of Oklahoma, assistant to Dr. Rieker, is the first one of our force to survey his field from an aeroplane.



Through unavoidable circumstances the long promised lecture on immigration by Professor Steiner has not materialized. We hope to be able to announce something in its place in the not distant future.



Rev. William Ewing, D. D., has been released temporarily from his field in Pennsylvania in order to assist in putting over the united drive in North Dakota. He reports the churches are regularly going over the top.



The many friends of Rev. and Mrs. Ludwig Thomsen, formerly of Provo, Utah, will be pleased to learn that they are at work in the Country Life Institute of Star, North Carolina. Mr. Thomsen, as principal of the school, will also serve as pastor of the larger parish.



That the visit of Rev. James F. Walker, of Colorado, to the churches of the East was decidedly worth while is evidenced by the words of appreciation that still are heard. During three months, he traveled twelve thousand miles and addressed five thousand people.



December 7th will be a great day for the Congregational churches if everyone does his part, be it small or great, in connection with the Every Member Drive. The influenza epidemic interfered a year ago, but even this was overcome. Without that handicap much larger results may be expected this year.



Pastors who are contemplating presenting the challenge of the Christian ministry and missionary service to their young people may find suggestions of use in the paper by Secretary Burton in this issue, the paper being a digest of his address before the annual meeting in connection with the National Council.



Rev. O. J. Scheibe, recently of Pittsburgh, formerly of West Tampa, Florida, has accepted the position of assistant to Dr. Heald for the district of the Southwest. Although his work is to be principally among the English-speaking churches, Mr. Scheibe's mastery of the Spanish language makes him specially fitted for work in the border states.



The home missionary program at Grand Rapids brought before a splendid audience half a dozen live home missionaries from different parts

of the country and representing different phases of work. Such personal contact with even a small group of our fifteen hundred home missionaries makes the tremendous work they are doing bulk large in our thought.



Pastors who have been struggling to make ends meet on stationary salaries with expanding demands will take heart at the ringing word which comes from the laymen who assembled at the National Council meeting in private session and resolved to see that something is done to make it possible for the minister to live. All strength to the arms of these high-minded laymen!



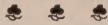
Fifty million dollars in five years for the Pilgrim Memorial Fund, our educational institutions and our great missionary enterprise at home and abroad is not too large. It is not too large for our pocketbooks, if only a sufficient number become sufficiently interested. It is not too large for the work, since it would scarcely provide more than has been added to the cost of doing the same amount of work in previous years. We can and we will!



The Midwinter Meeting of the Home Missionary Society, to be attended by the directors, the field force and the administrative staff, will be held in Chicago, beginning Sunday, January 18th, and continuing until Wednesday night. Preceding and following this conference there will be most important denominational gatherings, including a meeting of the commission on the great forward movement.



The missionary automobile trip of Mr. and Mrs. Franklin H. Warner, who have recently returned from the Southwest, was most notable. Under Dr. Heald's direction, they visited every one of our churches, mission stations and schools in both New Mexico and Arizona. They used the camera freely and made motion pictures of many interesting scenes. Their interpretation of the place of Congregationalism in that great territory will be invaluable.



"We went over the top" is the standard answer to the question of what this church and that church, here, there and everywhere, did in its appeal for the Pilgrim Memorial Fund. So also associations are going over the top almost uniformly. As state reports begin to come in, the states, too, are going over the top. Surely the entire denomination will go over the top splendidly in this campaign of justice by way of pensions for our ministers and their families.



Fundamental in all our activity is the work of evangelism in the broadest sense of that term. The newly-appointed Commission on Evangelism of the National Council has taken over the program launched this year by the Tercentenary Committee, with Secretary Fagley as its executive head. It is to be expected that the fine results of last year's campaign will prove to be but the beginning of still more effective endeavor on the part of all our churches. The spiritual work which heads up in this department is also a fundamental element of the great forward movement program proposed by vote of the National Council.

SPIRITUALIZING AMERICA

DIGEST OF ADDRESS BEFORE THE NATIONAL COUNCIL

By Charles Emerson Burton, D.D.

BY the wording of the theme, "Spiritualizing America," I mean *the making of the highest ideals dominant in the personal and collective life of the people of the United States.* By the term, "the highest ideals," I mean those principles of living which root themselves in the two great commandments of supreme love to God and love to fellow men like that of self, the latter as magnified by the new commandment of Jesus "that ye love one another as I have loved you." By the phrase, "making dominant," I mean such an application of the sanctions of Christianity as shall constrain men and women to practice these high ideals.

I. Of Paramount Importance.

My fundamental thesis is that *there is no higher service to God and man that can claim our interest and life than that of spiritualizing America.*

1. *It transcends accumulation of material wealth and development of national pre-eminence.*

Before us stand two objects: one an artistically shaped golden image of a man life size. As gold it is valuable; as art it is priceless. Beside it stands an object of the same size, a living man, well formed, healthy, sane, intellectually keen. The difference is that the first object is dead; the second object has life. The value of the first is relative; without the life of the second it has no value whatever. Again there stand before us two objects: the first is a perfect specimen of physical manhood, full-formed, erect, strong, healthy; a mind alert, keen, well stored. But this man is a bully. He is fundamentally selfish. The second object is an American mother, likewise physically perfect and intellectually fine, well formed and capable. In her arms is a babe. Only by self-abnegation can this fine woman render the service required by the

helpless infant; but she is dominated by mother love, the cosmic root of all altruism. In contrast with the selfish man she is spiritualized. My thesis maintains that this spiritualized being is essentially higher in nature than the self-centered man, however strong, however brilliant.

Applying these obvious truths we see instantly that the spiritualizing of America transcends the amassing of material wealth or the promotion of national pre-eminence. As a college student I used to glory in quoting Gladstone to the effect that the United States had the natural base for the development of the greatest continuous empire ever established by man. We are well aware of our tremendous natural resources. Moreover, we have brains with which to make use of our material resources. It is quite possible for us to make America pre-eminent industrially, commercially and politically. But it is also quite possible that such development might take place only to make America a curse, a self-centered bully. Such "kultur" would earn for us also the name of "Hun."

But there is a babe in the arms of America. The embryonic world of tomorrow requires the care of a mother, of a nation strong and capable, but in strength and capability dominated by altruistic ideals. The making of such ideals dominant transcends the amassing of wealth and the development of national pre-eminence.

2. *It is magnified by America's present world responsibility.*

Whether or not the earth is to be a happy home for man depends more upon the attitude of America than upon any other present factor. Let America be properly spiritualized and the forces for the guaranteeing of brotherhood on earth are practically assured. Mr. Hoover sensed this when he said,

"What is needed is what for want of a better term I would call a spiritual revival. Somehow and by some means the sense of service that dominated the allied peoples must be revived." Mr. Hoover seems to be thinking of the revival of the manifestation of altruistic impulses. I am thinking more of the fundamental inbreathing of the spirit of altruism which saved from futility the call to sacrificial service. I am concerned about that essential process which makes for the breeding of a race of idealists. The importance of that process is mightily magnified by the fact that America is the hope of the world. God pity the world if America fails! She shall not fail!

3. *It deserves our unreserved devotion.*

Granted, you say, and inquire why waste time in reiterating such fundamental propositions. Of course we all agree to them.

I challenge the statement. What proof is there that we render unreserved devotion to these issues of paramount importance? On the contrary, who is our "successful man," the man who stands out in our estimation as doing things really worth while? Is he the man who succeeds in preaching effectively the sanctions of Christianity? Rather, does not your esteem go out to the man who has made a place for himself as an intellectual power, as a master of commerce, or of industry, or of publicity, or of education, in preference to the spiritual leader? If this be not true, why is it that it is so difficult to get our strongest young men to consider the ministry, and our people to underwrite it in measure adequate to our profession of its value? For me there is but one answer to this question. We have ceased to consider the calling of the Gospel ministry as worthy of the metal of our finest men.

Let me call upon the Congregationalists of America to subscribe to the proposition that the making of the highest ideals dominant in the person-

al and collective life of the people of the United States is a service of paramount importance, transcending the accumulation of material wealth and the promotion of national pre-eminence, and deserving, especially in this day of America's responsibility our unreserved devotion.

II. *Dynamic Persons are the Instrumentalities.*

It is possible for the politician, the school teacher, the editor, the life insurance agent, the business man, and any faithful worker to contribute to the spiritualizing process. But high ideals are made really dominant in the lives of men by dynamic personalities.

1. *Christ, the Central Dynamo.*

Since the dawn of history there have always been such energizing persons—prophets, philosophers, teachers, preachers. Standing out among them all is the great central personality of Jesus Christ. He wrote no books; He organized no society, but He did bring His dynamic personality into vital contact with a group of men. In doing this He proved that to Him was given power, and substantiated His statement, "Lo! I am with you always." That personality set other persons on fire. By His contact with men He lighted the paths of earth with the torches of burning martyrs, and His personality fires the hearts of men today as it did in Palestine of old. Our task, then, is to bring men into contact with Jesus Christ.

2. *The Dynamic of the Missionary Is the Determinative Factor.*

Just as Jesus Christ energized men, so every true Christian soul becomes potential in propagating Christian principles. Children grow up in the Christian home and in church to be Christians as naturally as they grow up in the human home to be human. The normal Christian church, however, unsupplemented by special agencies is a losing force. Because of the to-be-expected failure of the church to hold all its people, the

percentage of Christians in the next generation would be smaller than in this generation, and still smaller in the third generation, and so on by geometrical retrogression, if there were not outreaching forces which should call in at least as many from beyond the normal pale of the Christian church as are lost from its own circles. What I am coming to is this: that in order to the conquering progress the principles of Christ there must be what we might term reverently "new Christs" in the world; that is, dynamic persons projected into the world in such a way as to bring Christian ideals to bear upon those strata of society which are not normally reached by the Christian church.

Therefore, if the world is to be won, it must be won by missionaries. If America is to be spiritualized, it will be by the service of just such dynamic persons—by missionaries.

Permit me the use of a parable of Ralph Conner's: When the pilot was reading one night to Bill and the group about him, he seemed to be serious, this Bill, whom they all learned to love so much, and they came across this word, "Brethren I could wish myself accursed from Christ for my brethren's sake." "What does it mean?" said the Pilot. They thought a moment. One tried, and another tried, then Bill said this: "Why, it means—it means he'd go to hell for 'em." We shrink from so blunt a statement, but the meaning in Paul's case is clear. He absolutely forgot himself in his passion for his brethren. This is the missionary passion. Let us hasten to confess that there are men and woman in America known as home missionaries in whom no such passion is evident. But let us be equally ready to recognize the plain fact that today there are hundreds of these home missionaries whose self-abnegation is all but, if not entirely, complete. They are the hope of America. These are they who are extending the bounds of the Kingdom and bringing in from the outer circles those whose numbers

more than make up for the natural losses from the inner circles. These are they who reclaim the lost; who redeem the slum; who reach out to the remote population; who pre-empt the new community; who adjust the church in the time of shifting population with all its dangers.

A special phrase of the spiritualizing process demands particular attention. According to the last census there were thirteen and a half millions of people on American soil who were born in foreign countries, and approximately nineteen million children born of foreign parents. The larger proportion of these bring the ideals of lands which are foreign to the ideals of America. The leavening of this mass is a spiritualizing process to which the Government itself, with its handmaid, the public school, is setting itself. But after the Government and all socializing forces have done their full part, the great task remains to the Christian church of spiritualizing this mass of new citizenry; of furnishing the compelling sanction which shall make high ideals dominant. The fundamental spiritualizing of these millions must be the work of the missionary—that man who in the paraphrased language of the Apostle Paul would "go to hell for 'em"; the man, the woman, who is willing to practice any degree of necessary self-abnegation in order to galvanize these new citizens with the highest ideals. It is the home missionary who is willing to deny himself the joys of other social circles; who is willing to forego the possibilities of accumulated wealth and the comfort which is consequent thereon; who is willing to foreswear the opportunities for advancement to positions of public favor and recognition; who is willing to subsist on most meager worldly resources; who is willing to spend himself in labor and in passion without restraint in order that by so doing he may make the spirit of Christ live in men.

3. *The home missionary, therefore,*

is an indispensable spiritualizing force.

Again, you may be tempted to ask why waste our time in repeating parrot-like generally accepted conclusions. Of course, you say, we all know that the home missionary is an indispensable spiritualizing force. Again, and emphatically, I challenge the statement. Would you prefer that your son should be the successful publisher of a great metropolitan newspaper or an effective home missionary? Would you rather see him the governor of your state or an outstanding example of self-abnegation in effective ministry to the foreign population of that state? "Put it on, put it on," said General Miles, to a nervous inventor who wanted the General to adopt a bullet-proof army coat which he offered. "Put it on," said the General, and he rang for an attendant and ordered him to call the captain of the guard whom he instructed to have one of his men load his rifle with ball and cartridge. As he did so, the inventor said, "Excuse me, General, I forgot something," and disappeared with a hunted look. "Oh," you say, "you wouldn't expect a boy who had it in him to make a governor of a state to turn aside from a real career in order to become a home missionary, would you? Certainly there are other people who can do that." Ah, but we had concluded that the spiritualizing of America was of paramount importance, and that the dynamic person of the home missionary is the really determinative factor. We had consented that there is no higher interest or life service to which our noblest and best could give themselves than the making dominant of the highest principles in the life of American people. There is no vocation which is higher. When President of the United States, Theodore Roosevelt said, "I consider the Christian ministry as the highest calling in the world." This "highest calling in the world" comes to its highest manifestation in the person of him who gives himself most un-

reservedly to the supremely critical and strategic function of spiritualizing those strata of American society which only the home missionary reaches.

Once more, in all probability, in our best moments we acknowledge the full force of these considerations. My concern now is that what we tacitly consent to when on the mount, we should enthrone in permanent control of our every-day convictions and actions.

III. The Church is the Power House.

Jesus' spirit has incarnated itself in a body called the Christian church. This body is the source of power for the dynamic personalities who are redeeming the world.

1. *It must furnish the money.*

It is incumbent upon the Christian church as the body of Christ to provide money for home missionary work. Again, you say, this is granted instantly. Again, I challenge the statement. Congregationalists of America do not consent to this theory as evidenced by their practice. The average Congregationalist in America contributes in fifty-two Sundays fifty cents for his home missionary work. One of our number has said pungently, "Some people give to missions as though they were tipping the Lord." (Hugh Elmer Brown). Surely, that penny a week, with two weeks' vacation each year, would be received as a tip by the average menial with considerable scorn. How it is received by the Infinite Mercy I am in no particular position to say. But, brethren of our noble fellowship, why is it that so paramount a function as spiritualizing America at the point of its greatest danger, its greatest need, and its greatest effectiveness, we should accouter our missionaries so meagerly? I am convinced that it is because we do not know the situation; we do not realize its importance; we are not stirred by the challenging demand.

Our first task, therefore, in the fifty million dollar campaign to which the Council has committed itself, is to disseminate thoroughly comprehensive and concrete information regarding the work we are trying to do. Along with this educational process must go that of inspiration such as shall stir the desires of our people to invest their money in Kingdom advancement. Who can doubt that Congregationalists are willing to furnish an average of eleven cents a member for our great missionary projects if they only know about them?

2. It must furnish the men and women.

Having said these things which I esteem to be of importance, I hasten to say that we could do without an increase in money; we could even do without the money we now have, if only we had enough of the right kind of men and women with a sufficient degree of Christian devotion. These men and women could earn their own living while being home missionaries. We have touched the vital spot in the life of our church today when we are forced to confess that we do not have enough of the right kind of men and women with a sufficient degree of Christian devotion, even for the doing of the work when adequately supported financially. The heart of the whole challenge of the situation today is at this point. Where are the young men and young women prepared to become the dynamic personalities that shall galvanize the unevangelized strata of American life with those dominating principles which root in the great commandments? We did not deny the call to the colors when it sounded loudly in the name of humanity. Surely we shall not deny the call to the Cross when it is really sounded in the name of the Son of Man and the least of His brethren. Then sound that call! Let it ring until our strongest and our best shall step forward and man the trenches for America's spiritualization!

It surely needs no argument to prove that we have the young men and young women in sufficient numbers

when we simply face the fact that all we need is one in a thousand of our membership. Why have we failed to secure them? Simply because we have not asked for them. The proposed forward movement contains no more vital element than the recruiting item.

3. The church in turn must be spiritualized through dynamic personalities.

Viewing the situation as a whole it becomes evident that if the great work of spiritualizing America is to be performed, if the dynamic personalities for this service and the wider service of evangelizing the world are to be forthcoming, if the financial support of the entire enterprise is to be adequate, the church itself must be vitalized, spiritualized, galvanized into new life. Here in turn dynamic personalities are required—men and women who surrender themselves with absolute abandon to the task before them; men and women who count not their own lives dear to them compared with the task of rousing the church of Christ to her high functions. If the forward movement proposed by the National Council is carried out, it cannot but mean the actual sacrificing of the strength and the lives of those who are charged with its carrying through. Without doubt the percentage of casualties will be larger than in America's enlisted men in the Great War. The fagots which set the fires throughout the land will themselves be burned out, but how better can one invest his life than in thus releasing the powers of the spiritual world for the conquest of man? Better five years of such living than twenty-five years of ordinary effectiveness. In all the range of big business, in all the domain of action of master minds, there is no enterprise worthier of the absorbing interest and passionate devotion of the strongest men and finest women than that which challenges us in the great program proposed by the National Council, to be carried out in conjunction with other fellowships under the masterful conception of the Inter-church World Movement.

WHAT DOES AMERICANIZATION MEAN FOR ME?

By Rev. A. J. Moncol, Holdingford, Minn.

IT does not mean only to know the English language perfectly. I do not mean by this that naturalized and unnaturalized inhabitants of this glorious Republic should not study and know the English language thoroughly, for ever since I myself became an American citizen, I have studied, and encouraged my fellow

not made me a loyal American citizen.

To me real Americanization does not mean simply the taking out of naturalization papers. When I came to this country I did not know a word of English, yet I very soon took out my first papers, and then my second. But this simple process or rule of



SLOVAK CONGREGATIONAL CHURCH, SOUTH ELMDALE, MINN.

Slovaks in this country to study the language. To my mind it was and is still a great and efficient instrument in thinking of great men, races, scientists, etc. For instance, through the help of the English language I have learned that Abraham Lincoln was once a woodchopper, Grant a tanner, and that the Pilgrim Fathers were only simple peasants, such as was I when I came to America. Yet these simple farmers who counted more the liberty of conscience than their heroic lives became the founders of this Republic. I must say, however, that the English language alone has

naturalization has not made me a good citizen of America. What is it, then, that has made me to become such? The fundamental principles upon which this great and free Republic is founded.

Nor does Americanization mean simply to be a legal voter. We must teach the foreigner here in America that the ballot which we put in his hands should be a sacred trust—not something which can be bought and sold as Esau's birthright. Do all Americans consider the ballot a sacred trust?

Now what does Americanization

really mean to me? To seek to be and do the best that is possible in my new surroundings; to preserve my honor and integrity in the face of many hardships and difficulties; to despise profanity, gambling, the use of tobacco, intoxicating liquors or anything which tends to debase Americanization and an intelligent citizenship. To me Americanization means education. To call the immigrant "foreigner" will not make him a good American citizen. It is human kindness and

ers, and I might add, the nearest saloon-keeper. But I was in America, and this thought had a cheering effect. Self-reliance became my master and my solace. From my dear old "brea-ger" I graduated within three months and went to another school, in Washington County, Pennsylvania—to a coal mine. There I spent two years, digging coal for a very small wage, often standing in water. If we ventured to ask for a box or posts on which to stand, my "buddy" and I



A SLOVAK FARMERETTE

sympathy which should be employed in the process of Americanization. When I came to this country, twenty-two years ago, I found my first work in a coal-breaker in Eastern Pennsylvania. I was paid only one dollar a day. I was a faithful worker, yet was sworn at constantly by my boss, and when I went to the post office for letters from my widowed mother I was welcomed on the street by American boys with stones and bad names; hence I kept myself as much as possible in the "foreign quarter"; this because no one had any interest in me except my own fellow-foreign-

received a hard stone from the boss, accompanied by a vile imprecation. But here, through the providence of God, some Slovak converts—Congregationalists—became interested in me and spoke to me in my language of Christ and Him crucified. Their words, deeds and lives at once appealed to me and I soon became one of them. Here also a young American Christian became interested in me. We worked together, although I could not understand him, nor could he understand me. But in heart and spirit the understanding was clear. Instead of swearing at me—bear in mind that every

foreigner is a man and hates swearing, but loves kindness—or calling me a “Dago” or “Wop,” he began to call me “Brother Andy.” That word “brother” seemed like the sweet kiss of my beloved mother in the far off land of Slovakia. Up to that time I thought all Americans were nothing but heathen because I had seen no good in my bosses—little but chewing tobacco and swearing, both of which were repugnant to my mother, and also to me from childhood. But now I began to be Americanized. My young

Slavic Department, where I spent six years, after which I went to Bohemia, Moravia and Slovakia, visiting many villages on foot, studying the social and religious conditions of the Slovaks under Magyar misrule. I desired very much to settle in Budapest as a missionary among the Slovaks, but the Hungarian government soon got after me, simply because I was a Slovak and an American citizen. I was forced to hide myself in Budapest for a week until the American flag manfully said to the highest military authority of the city: “You shall not molest this man; he is my adopted child.” And the arrogant Hungarian minister had to reply: “I shall not molest your adopted child any more.” Nevertheless, on the advice of the American consul I returned to my free country, America. So you see it was the simple story of Christ that “never grows old” which made me an American,



ON A PASTORAL VISIT

American friend took me to his own home and showed me his big English family Bible, from which he began teaching me English. This pleased me very much. Soon he took me to his church and the prayer meetings, where I met American ladies who treated me most kindly and showed great interest. Then a Christian teacher began to teach me to read and write in English. And then we asked for a Schauffler missionary to come to us and preach. She came at our call, and became our spiritual leader, teacher and preacher. When I became really Americanized, I went out like Andrew and brought others of my fellow countrymen to the Shepherd's fold. These new surroundings and opportunities made me strive for a higher education. For a time I was employed by the Y. M. C. A. as a colporteur and welfare worker among the foreigners in Allegheny County. From this school I went to Oberlin,

although some native Americans would still call me a foreigner, because my English is less perfect than theirs.

For me Americanization means to love this country from Christ's point of view. Christ was not a politician, yet he was a true patriot, seeking no high position nor vain glory. His religion teaches perfect patriotism. He came among His own people first, and was willing to die for them and us; hence he who claims that he is an American citizen but rejects the elements of Christ's religion, is truly foreign, whether he be born on American soil or in Europe. Americanization also means for me to observe the laws of this free land. Laws are good and useful only when they are observed, and among these laws I have in mind the law of the Sabbath, which all too frequently is broken by Americans as well as foreigners. Americanization also

teaches that to be an American citizen means to respect those who rule this country. It teaches likewise the respect of God and man. A republic cannot long exist morally or spiritually where its teachers are ignorant of the teaching of Jesus. I believe that our American schools should elevate not only the power of intellect, but also the moral power of character of your children and my children. No American mother or father, no minis-

ter or Sunday School teacher wields such a powerful influence over our children as the American school teacher; so it is quite as essential that a teacher should be as intelligent, moral and spiritual as the American preacher.

Finally, Americanization means to me the privilege of worshipping God according to the dictates of my own conscience, with none to molest or make afraid.



MAKING NEW AMERICANS

THE WORK OF BETHLEHEM CHURCH, ST. LOUIS, MO.

By Rev. O. C. Grauer, Chicago, Ill.

BETHLEHEM Church, St. Louis, was founded twenty-five years ago in a section of the city largely colonized by Czechoslo-

vak people, has become a prime necessity for the safety of our country, extra efforts have been made along this line.

Christian Americanization is by no means a new thought to our religious leaders, for they have definitely worked at this problem for nearly half a century, and Bethlehem is only one of many institutions that have been organized and supported with this end in view. The truest Americanization is spiritual, with Christian ideals of justice, righteousness, good will, brotherly helpfulness and loyalty making for the betterment of the social order. This can be accomplished not simply by the teaching of English and waiting until our foreign friends can understand these ideals through that language; it is necessary to get these ideals into the minds of the people through the most available language channel. For this reason it has become apparent that the native tongue is the best medium for teaching the newcomer American Christian ideals, while English can be effectively used in instilling them into the children and young people.

Among the Czechoslovaks are many who have brought with them over the sea those Christian ideals for which John Huss was burned at the stake and for which Bohemia was destroyed in 1620, the very year the Mayflower plowed the Atlantic in



REV. JAN A. VALIS

vak people, of whom there were about 7,000 in the community and 15,000 in the whole city. Americanization by Christianization under Congregational standards was the aim from the very beginning, and since the war, when Americanization of the foreigner

search of a land in which to found a free faith. The Hussite spirit is reviving, especially in Czechoslovakia, since the new republic has given religious freedom to the people. Bethlehem Church has been at work among these people in this country, serving as a recruiting station and training school, drawing in young and old, to evangelize and Americanize them. Many agencies have been used for this purpose: kindergarten for the little tots; sewing and cooking schools for the girls; wood and iron craft work for the boys, in addition to Boys' Brigade and Boy Scout activities; the Vacation Bible School; the Woman's Society; a Sunday School, with an adult Bible class for Bohemians; Sunday services of worship and preaching; the midweek meeting of prayer and fellowship, as well as consecrated pastors who go among the people and show by precept and example the way to live according to American Christian standards. Workers from the other Congregational churches of St. Louis have assisted in these efforts and have exerted the influence of their Christian personalities on the people. Who can measure the results of this culture on the thousands who have tarried awhile in Bethlehem? "Tarrried" is the word, for as they have come to manhood and womanhood a large number of them have drifted to other parts of St. Louis and to other cities and have become active in the work of English-speaking churches, thus lost to Bethlehem, but not to the Kingdom of God. Some, however, still stand by the stuff. The writer was recently entertained in the home of one of the members, and it was a typical American home. The father came to Bethlehem when a young man and found Christ. He also found an excellent wife in one of the girls of the church. He is now a successful business man. His two sons and two daughters, fine young people, are deeply interested in the church. One of the daughters is in training for missionary service.

She is willing to go where the Lord shall send her and her father is planning full support for her when she enters this work.

The present pastor of Bethlehem Church, Rev. Jan A. Valis, was in early life brought under the influence of our Congregational missionaries in Bohemia, and after coming to this country completed his education in college and seminary, thus typifying in himself the new American. He speaks his mother tongue fluently and English as well. He has, moreover, mastered German and French, and is well equipped to meet the different nationalities that make up the community.

The building contains many rooms and is well adapted to the varied work carried on under its roof. It is in need of a great deal in the way of repairs and better equipment, and more helpers in teaching and training the young folks would be of infinite value. The policy is not to limit the work to the Czechoslovaks. At some points in the activities of the church special efforts must be made to provide for their needs and so continue the original line of work; but the aim now is a community church, and for this it has a distinct field. Here are numerous tenements, with crowded and cramped living conditions; blocks and blocks of closely built houses; children playing in the streets; young men and young women going about seeking places of comradeship, recreation and amusement. Homes there are aplenty, with overburdened mothers and toiling fathers, all in ignorance of the cheer and strength in fellowship with the Man of Galilee. But in order to make this church a living, ministering community institution there must be provided a staff of workers and adequate support from the strong sister churches of the city and the state. It has for years been encouraged and supported by Pilgrim Church and its pastor, while Superintendent Atwood is deeply interested and wishes to strengthen

and increase the efficiency of the work as an evangelizing and Americanizing force in the neighborhood. The time for enlargement of the scope of the work is at hand, and larger fruitage would surely result if the workers could have the conscious-

ness of the backing of our people. The challenge now is to the Congregational churches of St. Louis to provide amply for this work and to make the church one of their fields for pioneering in missionary efforts in Christian Americanization.



A COMMUNITY MISSIONARY MEETING

By Grace Spalding, Danielson, Conn.

A COMMUNITY missionary meeting in the impossible month of August is one of the possibilities peculiar to rural communities, small towns and country villages. The school teachers, city visitors and many others will attend such a meeting just for the asking. Try it and see.

The idea originated in Northfield; that is, it grew out of something said by Mrs. E. C. Cronk as a Methods Class during a missionary conference—"When you really want to do a thing, how simple it becomes."

My home is in a small country village in eastern Connecticut, where there are Protestant churches of five denominations. We learned that the pastor of a Congregational church in a rural community a few miles distant was a divinity student at Yale; that he was a native of Syria and had been city missionary among his own people in Boston before going to New Haven; that he had a pleasing voice, spoke faultless English and looked well in the garb of his home land. All these were points in his favor. In response to an invitation by telephone, the Syrian gentleman replied that he would be glad to come over in his car and talk to a group of women upon the conditions in the land of his birth and its needs for Christian work.

We devoted four days to the arranging of a program and the inviting of the various groups of women. We stressed personal invitations by telephone, notes, calls, upon the street, within the shops, everywhere and all of the time. One woman,

fired by enthusiasm for the cause, invited seventy-five. It is very flattering, you know, to be asked by two or three to attend a missionary meeting. One need not be fearful of overlapping when doing the inviting. The editor of the local paper was most kind and gave us a good announcement.

We met at the charming home of the president of one of the missionary societies. The house was most attractive, with comfortable chairs, cut flowers and the tea table in evidence. The hostess welcomed each woman at the door. Another woman continued the friendly act of greeting and helped to find seats and singing books. Promptly at the hour set, the meeting began with a most joyous singing of the entire hymn, "We've a Story to Tell to the Nations." The leader spoke briefly of the value and privilege of intercessory prayer and repeated the little poem beginning,

"The weary ones had rest; the sad had joy that day—I wondered how. A ploughman singing at his work had prayed, Lord help them now."

Asking the women to assume an attitude of prayer, the petitions were voiced by the presidents of the missionary societies of the five Protestant churches represented, after which all repeated the Lord's Prayer. A dear woman, representing another church, read Christ's command to all disciples and His promise of an abiding presence to all who should "Go." Then followed the address, in which the speaker gave us many new and interesting facts about the ancient land of Syria and the once despised Arab. All too soon came the closing

number, a solo rendering of that matchless missionary hymn, "The Coming of His Feet." After the silver offering was taken, the women were invited to remain and meet the speaker and enjoy a social cup of tea. A lovely, elderly lady poured the tea, which was passed by younger women.

It is not necessary to wait until August before trying this in your village. Just make it a special meet-

ing. Secure a speaker from home or foreign field, one full of enthusiasm who can make such an appeal that he convinces every woman that a Christian should "go" or "send." Be zealous about the invitations, all the time praying that it may be a worthwhile effort. Forget not the leaflets, and then you will be glad that you have helped to bring to pass in your town a community missionary meeting.



A GENERAL MISSIONARY IN THE NORTHWEST

By Rev. George N. Edwards, Billings, Mont.

AFTER several postponements, I was able, some time ago, to visit the field at Coalwood which is cared for by Rev. John Duncan. In the Ford Car, driven by the minister, I called at six of his preaching points. I can bear testimony that not only does the missionary "Lizzie" run well but her driver runs her well. We traveled for five days, covering 280 miles, and the cost did not exceed ten dollars. If I had been obliged to hire a car and chauffeur in Miles City for that trip, the cost would have been twenty-five dollars a day. Incidentally, Mr. Duncan carried sundry necessities from the city to his home, sixty miles away, without having to pay freight. In addition, he made the return trip to Miles City a part of his journey to his association meeting and also took along a delegate; the said delegate, a student volunteer, having heard of Africa through missionary C. C. Fuller may become a worker in that country through the Woman's Board. Another convenience was that the car enabled Mr. Duncan to bring his wife to consult a doctor and to secure those things a woman is deprived of when she is far away from any shopping center. A neighbor or two were also helped on their travels, which assistance resulted in bringing them out to church on Sunday.

The cost of keeping and operating

that car for five months amounted to one hundred and twenty dollars. The cost of running and repairs can hardly be less than three hundred a year. One purpose of my visit was to see if more adequate provision could not be made by the field toward the salary of the minister and the upkeep of the car. The Coalwood church has no building as yet, but it is organized and has made a pledge toward the support of the pastor.

Except for a very small organization at Epsie, the remainder of the field is unorganized and it is necessary to depend on individuals for whatever aid is to be given. The "field" is a new county, set off from Custer County, now called Powder River County, fifty miles wide by seventy miles long, and besides there are two points still left in the old county. This division means a new town for the county seat. Broadus is aspiring to that honor. It formerly had but two stores and a "road ranch," but it is forging ahead. A small flour mill was built before the town was laid out. Now a town site has been donated to the county, and a tank, a pool room, a jail, a lumber yard and a newspaper office have been erected. A new hotel and restaurant are going up, an old building has been remodeled into a court house, and the people are thinking about a church and a school. There

is a district school a mile away, but as yet there is no church in the whole area from Miles City to the Wyoming line, one hundred and twenty miles. The donator of the town site has laid out an addition close by, and offers two lots for a "free church that everybody can come to." I read our Kansas City platform to her, and she declared that that was the kind of church they wanted.

We did not succeed in enticing either saints or sinners to the meeting Sunday evening. Everybody was too busy, and the schoolhouse was too far off, a mile from the town. But on Monday evening we went to the road ranch, an old log house with a pleasant parlor containing a "player piano" and a player. Our attendance numbered seventeen. An appointment was made for services twice a month hereafter instead of once, thanks to the Ford. This place is twenty-five miles from Mr. Duncan's home, and before the arrival of the Ford it was only possible for him to reach it in time for the evening service, after filling two other appointments on the way. Now he can preach at this point twice a month.

We did some visiting and I did some talking on the financial needs of the ministry. One big rancher, who had been giving twenty-five dollars, at once promised to double the amount. In and near Broadus we received pledges and assurances that will bring up their quota to one hundred dollars, I am quite sure, and a banker is completing the canvass. The people of one foreign community where I explained the situation listened without much response, but after the meeting the men adjourned to talk matters over and finally reported that six of them would give five dollars each to the work. They promised to bring the amount to the next meeting and said they believed there were six others in the organization who would probably do the same. At the point which is farthest south in this circuit a committee was appoint-

ed in good American style and they set out to raise seventy-five dollars. We found that neither money nor good will was lacking. This little town, way up the Powder, might be said to be a hundred miles from anywhere. It is just about that distance from Miles City, Montana; from Sheridan, Wyoming; and Belle Fourche, South Dakota. It is in the heart of the cowboy country, and horses, cattle and sheep roam everywhere. We saw boys who had returned from France, where they had helped to make the name of the Powder River famous in the Ninety-first Division; in fact, the call, "Let 'er buck," became the cry of all soldiers from the Northwest. But most of all we were interested in the fine old lady from Missouri, known as "Mother of the Powder," who came eighteen years ago with her stalwart sons and capable daughters to form the Broadus Settlement. She always welcomes the minister, for she says she "misses the church and society," and now that her grandsons are growing up, she hopes to see a church at Powder River.

We breakfasted in the Epsie field on our way homeward from Powder River, and on the next lap of our journey met the proprietor of the "Y-T Ranch," who said he had told his wife it was a long time since they had given the minister anything. "He's doing a great work around here and he ought to have his money." So he turned over twenty-five dollars, saying that this amount was not to be his annual subscription, but that it was all he could spare until fall, the time when he sold his meat. One of our loyal members at Coalwood agreed to visit the other points (about five) which we were unable to touch on our journey and to bring up their quota.

We were interested in many other things beside securing the necessary income to keep up the work. We helped in Sunday School organizations at three or four places. Sunday Schools

live hard in these remote parts. The superintendent may have to "ride the range" on Sunday, and the teachers may want to attend the ball game, then where will the scholars be. For they do play ball there and the local papers said that on Sunday prior to our visit when the game was tied, a player hit a homer and sent it so far that a man had to go after it on a horse. But the people do want religion although they are out of the habit of going to church. We met one big rancher, who told us he had traveled a hundred miles in order to get Mr. Duncan to hold a funeral service. The minister was at Cross S. and Spring Creek that day, and so it has been arranged that as soon as possible he is to hold a memorial service. Doctors, too, are hard to get. One fine young man died of influenza after an illness of thirteen days, and his family was unable to secure the services of any physician.

The Coalwood people, led by the minister's wife, prepared a real Easter service this year. Children from Catholic families and the Catholic school teachers all helped. Eighty people crowded the little schoolhouse or looked through the windows. This organization would like a series of special revival meetings, and for this, they say, there is no time like the

good old summer time, before harvesting begins.

The money put into that Ford has been well invested. Brother Duncan will not only arrive himself, fit to bring a message, but he will be accompanied by his wife, who can sing a message, and some members of his congregation will doubtless accompany him as well. He is yearning for a portable organ which he could carry on the back seat to these bare little schoolhouses. He could make good use of it. He is respected everywhere. The people feel his conscientiousness and admire his energy. They realize that his devotion is genuine.

Powder River County is a far-away place, and a hundred miles inland from the railroads. But as Webster said of Dartmouth, "It is a small college, but there are those that love it," so are there those who love this country and will return to it from across the seas to make it their home again. The people have their homes and their horses and their children, and they're going to have their church. There is going to be more than one man's work in the ministry of that wide-reaching country.

In the meantime, pray for Brother Duncan and be glad for all the denomination has invested in him.



WHEN THE CROPS FAIL

By Rev. J. E. Ingham, Boise, Idaho

HERE is a story of home missions on the far away sage brush desert of Idaho, where persistent homeseekers have sought livelihood and fortune by dry farming. In this far-reaching Rockland Valley of southern Idaho, with a parish of three thousand square miles, our home missionary pastor seeks to minister to the four or five hundred people who are scattered through the valley. Indescribable is the isolation of many of these new fields far from the railroad. Rockland, the little village which is the trading point of the Val-

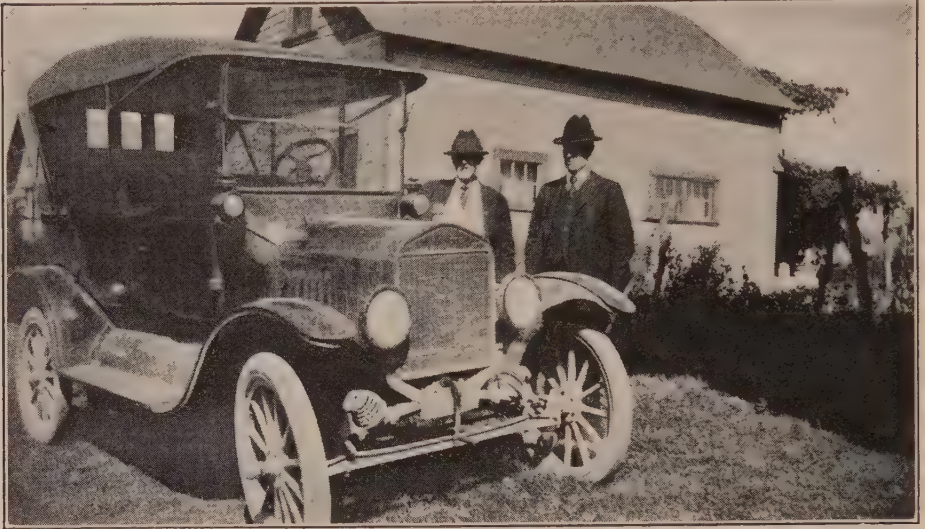
ley, is twenty-five miles from the railway.

When the Superintendent visited the valley a few weeks since, there was everywhere a feeling of depression—the crops were a total failure. Here and there among the reddish Scotch thistle which now covers the ground could be seen "spears" of wheat an inch or two out of the ground. It means fearful tragedy, grievous disappointment, and the wreckage of homes for many of the farmers of the valley.

A bright, happy family once made

their home in this little house. But today it is a most desolate place. Father, mother and the kiddies have had to leave the homestead and go elsewhere in order that father may be able to provide food and clothing for his dear ones. Yet many of the farmers remain to struggle as best they can through the dreary winter, with the courage typical of the Western pioneer and with the determination to try again—to buy somehow

worship. Boards nailed together, a few boards making a partition which divided the space within into two small rooms. But Mrs. Cowman has made that "parsonage" a real "home," covering the boards with muslin and wall paper, and with the spirit of the missionary of Christ, has made the pastor's home one of the brightest spots in the whole valley. The winter chill, however, easily pierces the thin boards of the shack,



THE MISSIONARY FORD

the seed and then plant it with renewed hope that next year the crops will be better.

In this valley, one hundred miles long and thirty miles wide, is found the parish of our home missionary pastor, Rev. John Cowman. Look at the picture of the Rockland church, with the parsonage near by, and the pastor's brand new home missionary Ford, ready for the trip down the valley to the Sunday afternoon preaching points.

The church has recently been painted, most of the work being done by the pastor himself. And what a parsonage! A homesteader's shack for which the owner had no further use, given to the church and hauled to its present position beside the house of

and better accommodations must be provided for the housing of the pastor and his family. Recently Superintendent Sullens spent several days on the field and urged the people to build a better home for their minister. But crops had failed; there was no money. A plan to add a substantial addition of brick, four rooms, was decided upon. It would cost a thousand dollars to erect the building. Five hundred dollars was promised by the people of the valley in money and labor, and it was decided to appeal to the Church Building Society for the other five hundred. In the faith that the appeal will be heeded, the foundation is being laid, for the bad winter weather will soon be here. Is there not some

friend of the Kingdom who will read this appeal of the Rockland Valley church and send a check for the five hundred dollars to the Building Society?

For some time our work was greatly handicapped because of the vast extent of the parish. It was impossible to answer all the calls for service. A great joy came to the heart of the pastor when one day recently he received word that the Home Missionary So-

were ahead of time for service, not a soul was to be seen anywhere. But soon we could see them coming, men and women, boys and girls, on foot, on horseback, in all sorts of vehicles, a few autos—Fords—until the little church was crowded. How heartily they sang! What earnest interest in the preached Word! We took a picture of part of the audience gathered at the side of the little church.

Mr. Cowman is the only pastor in



DESERTED HOUSE, ROCKLAND VALLEY, IDAHO

ciety had succeeded in raising the money for the purchase of a home Missionary Ford for the Rockland field.

Here is the Ford, with Mr. Cowman and Superintendent Sullens ready to start for the service at Roy, twenty-five miles down the valley, where one of our little missionary churches is located in the vast reaches of the sage brush, the wide-spreading dry farms edged on the horizon by the bare foothills. When we arrived, we

this great valley. Slowly but surely the work is growing. The home missionary efforts and money spent in the work for the past several years is beginning to bear fruit. The Sunday School is growing in numbers and interest, and new members are being added to the church. The pastor is winning a large place in the hearts of the people. There is undoubtedly a bright future for this most needy and typical home missionary work out on the last frontier of our Great West.

We shall be greatly helped in our acquaintance with God by knowing the friends of God. Much of the best that God has for us of self-revelation comes thus intermediately through others' lives. No friendship, indeed, has yet rendered its best until the friends have made it more easy for each other to believe in God the spiritual world.—*Congregationalist and Advance*.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF OCTOBER	Av'ge five previous years	6,680.66	1362.52	8,043.18	1,113.16	6,930.02	6,429.97
	Present year.....	9,740.35	2,086.28	11,826.63	1,763.98	10,062.65	10,044.52
	Increase.....	3,059.69	723.76	3,783.45	650.82	3,132.63	3,614.55
	Decrease.....						
FOR SEVEN MONTHS FROM APRIL 1	Av'ge five previous years	39,922.32	14,700.97	54,623.29	16,070.41	38,552.88	84,687.57
	Present year.....	54,878.06	17,687.74	72,565.80	17,764.90	54,800.90	64,563.83
	Increase.....	14,955.74	2,986.77	17,942.51	1,674.49	16,268.02	
	Decrease.....						20,123.74

Matured Conditional Gifts (7 months) \$25,250.00. Last year same period \$900.00.

THAT BLANK LINE

That blank line looks good. The "decrease" line for October is destitute of figures, as it should be. In these days there ought to be no use for that line when everything is on the increase.

The apparent readiness of givers to increase contributions without waiting for special appeals gives courage to expect that the large plan being made for a comprehensive call for adequate funds to finance the enterprise of the Christian church, both denominational and interdenominational, will be heartily welcomed.

The action of the National Council at Grand Rapids in appointing a commission to study carefully the needs and to make plans for presenting those needs effectively to the churches is most heartening to the workers on all the fields. A study of the statistics of giving in comparison with the resources of our people convince us that the one thing needed is adequate presentation. Once the people see the largeness of the work and its eminent worthwhileness, there will be little difficulty in securing the needed funds.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent, or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent, or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 23; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

This number, the last of the year, takes our greeting of the Christmas season to the teachers of our schools to the ministers of our churches and to all the good friends of the A. M. A. every where. "God bless us every one."



Upon the resignation of Dr. Warner—loaded with many Christian activities—as Chairman of the Executive Committee after rendering a generous and valuable service of several years, Mr. J. R. Rogers was elected Chairman. Dr. Warner remains a member of the Executive Committee.



Grand Rapids is certainly an interesting city. The church whose magnificent hospitality we received was foreordained in all its fittings and appointments for such an occasion. Our appreciative thanks go to the pastor and church at Grand Rapids.



Rev. Alfred Lawless, Jr., D. D., formerly a local superintendent of field church work, at the last meeting of the Executive Committee was appointed general superintendent in the field of the churches affiliated with the A. M. A.



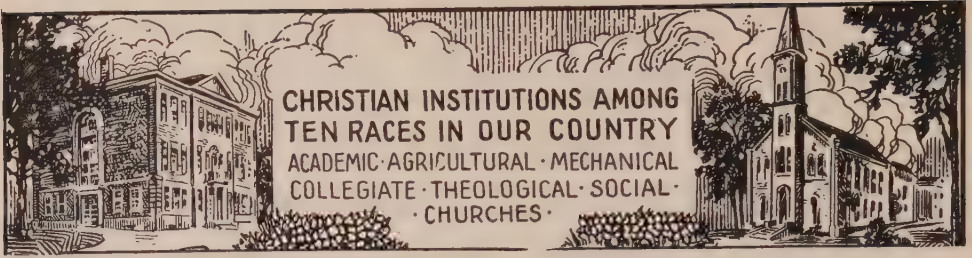
Teachers throughout our chain of schools will regret to learn of the resignation of Miss Lura Beam who as A. M. of Columbia University has been Assistant Superintendent of Education for the past eight years, having been a teacher for three previous years. Miss Beam in leaving the Association can say: "I know what pleasure is for I have done good work. The reward of a thing well done is to have done it."



In our Congregational Tercentenary, we are to remember and honor the fathers of our republic; reassert and commemorate their principles and deeds. We are to celebrate what they stood for, what they established, our great inheritance.

While we are doing this, aliens, atheists, lunatic anarchists, and other half civilized immigrants have swarmed here from their several nations to destroy what we cherish so far as they are able. They have come not to enjoy with us the institutions which three centuries have given us at great cost and with many testings, but with the avowed intent to overturn and destroy what we love and seek to perpetuate. Will we let them do it?

The chief expression of our priceless inheritance should be our churches. Our Tercentenary should create a new determination to wipe these enemies of our country off the face of this part of the earth.



OUR SEVENTY-THIRD ANNUAL MEETING AT GRAND RAPIDS, MICHIGAN

It began with a devotional service. For more than half a century, it has been the custom for the Association to ask the churches, schools, and institutions affiliated with it to come together on the same day and as nearly as possible at the same hour, and to unite in prayer with the Association. The responses that return from these schools are much alike. We give a sample of the religious spirit cherished in our institutions in a telegram received from Fisk University:

"Fisk ever grateful to the American Missionary Association, joins in the concert of prayer. Our deep desire is that the Association be as of old guided by the Holy Spirit. Fisk is kneeling with you at the cross. God bless us all as we plan and work for Christ's kingdom."

This was followed by the report of Treasurer Gaylord which was one of the most satisfactory that has been made for at least a quarter of a century.

Then came an interesting and informing address by the Chairman of the Executive Committee, Dr. Warner in the way of a review of the year.

A stirring address by Superintendent Harold M. Kingsley followed. Mr. Kingsley is a graduate of Talladega College and a post-graduate of Yale University. Indicating the many changes that the great war has

brought to the world, he showed how new aspirations, new hopes, new enthusiasm and new determinations have come to the brother in black.

Mr. Kingsley's Address

"Any attempt at a solution of the race problem must take into consideration also certain forbidding elements that enter it. One is a general resentment of the marvellous progress the Negro has made. This, which was held in leash by war patriotism has now broken out with renewed vigor. The strain which is upon the Negro calls for the grace of God to hold him steady. The conditions are very acute, the stress in these times so critical for the Negro is great.

In some sections of the South tonight, the Ku Klux Klan is riding both as a terror and a warning to the Negro. Whenever a community is sufficiently aroused to anger against a Negro—and this is easily done—direct action is becoming the rule on the part of the very people who have all the machinery of the law in their hands and who could easily and speedily punish any crime fully and inexorably. Mobocracy, a hideous monster, stares us in the face and threatens the very foundation of legal government, making the law a bitter travesty in the eye of the wrath-ridden Negro.

The present acute and bitter phase of the Negro question is simply the great problem of universal readjustment and unrest with a good portion of race prejudice and injustice added for good measure.

On the other hand, the statement made by a Negro not long ago that "there never was a time when the Negro had more real friends and these are growing in number" is a perfectly fair statement of the case. The war experience of the Negro while it has no doubt aroused the enmity of some people who don't want to see him go ahead, on the other hand has made him a host of new friends. In a great many communities, race co-operation committees, consisting of members of both races, are organized not after trouble has come, but to prevent trouble. The governor of a Southern state said not long ago that the North knows the Negro better than the South, meaning that the higher democratic emphasis that the North has always insisted should be given to the race question is a more enlightened and reasonable attitude than the caste prejudice which slavery left in the South. Another positive factor not to be despised is the attitude of the present day Negro leader himself. All Negro leaders are united on analysis of the race situation and the objectives to be aimed at and attained by the race however they may differ as to method. They are in these critical times advising their people to trust in the American constitution as the bed-rock of our government, and there is certainly nothing Bolshevik about this. They are citing the greatest of all Negro leaders, Frederick Douglass, who declared that the American Constitution was the hope of the American Negro as it was big enough, broad enough, and powerful enough to guarantee every citizen every inalienable right regardless of race, creed, or color. This means that the Negro is more concerned about legal redress than about armed uprisings. These Negro

leaders are advising their people to trust in God, believing that Christianity as practiced by both races is the only permanent solvent of any human problem. During the Chicago riot, a minister advised his young men that if they should happen to be killed in the riot it would be better to be killed coming from a church than coming from a gambling den. These leaders are trying to cool off the war heat from the blood of their people, and pointing out that war or no war the established processes of God's economy make human character the paramount thing in this world; and the first question that the Negro must answer to himself is not whether or not his rights are denied and injustice is practiced—and these denials and impositions are grievous enough—but whether or no the Negro is making good from the standpoint of Christianity and whether or no he is building up that sort of character which in the final roll call of the nations will not be denied or cast out.

Finally, all forces both sinister and positive are gathering like a great army for the last conflict in this great battle for human right. That enemies are more active and determined and friends are more numerous and active means that the race question is dividing the country more sharply than ever, and it is not extravagant to say that it is dividing the South more sharply than ever before. The optimist looks back on the large gains made by the race in recent years, and tells us that all is well or that "most all is well, and that we should take courage and thank God that we are as well off as we are. The pessimist looks forward and sees the bristling lines of race prejudice as it makes the most determined and ferocious stand in all American history, and he sees nothing but trouble and darkness ahead; and he tells us that the Negro is fighting with his back to the wall and fighting a losing fight at that. It seems that there is a large element of truth in

both positions. The peak of race trouble in this country has not been reached, and we may well expect worse times before the better times come, and they will come. We are standing today upon the Hindenburg line of race prejudice, and we must face the fact that while we have taken much ground in the last fifty-five years the hottest fighting is immediately upon us. Anyone who leaves this fundamental fact out of consideration is not on the road for doing much for the race question.

"The pendulum must swing forward," says Dr. A. F. Beard, the veteran friend of Negro education, and no doubt it will swing as far forward as it has swung backward, for action must inevitably follow reaction. "Time has passed for prolonged discussion of the race question, the time has come for deeds," says Bishop Thirkield in the October World Outlook. The agencies and influences that are going to count today are those that have a practical program based upon a thorough going conception of American democracy and practical Christianity. Let us decide all of the perplexing phases that come to us day by day in the light of workable and sensible programs that will help the under-dog without making him helpless, and at the same time will accord to him the same finer considerations that we demand from other men for ourselves. Above all let us look at him as a human being, and do unto others as we would have men to do unto us if we were in the place of others, especially if those others happen to be black men."

Dr. Cady's address upon the topic "Where the East and the West do meet" grew out of his recent visit to the Hawaiian Islands. It was of exceptional interest and was arousing in its able presentation. "There are today," he said, "in the Hawaiian Islands seventy-eight Buddhist and Shinto temples. In connection with every temple is a school in which the children are not only taught the lan-

guage of Japan but are trained to be Japanese in ideas and sentiment. Their teachers are Buddhist priests imported from Japan and without one American ideal or purpose. These Buddhists showed their powerful hands last year in the defeat of a proposed law to compel every teacher to pass an examination in the English language and American ideas. The most active supporters of this bill were our own Christian Japanese pastors. Those who insist that the Japanese is by nature commercial and is swayed only by hope of gain should see these splendid stalwart Japanese Christians who keep the faith at cost of great personal loss.

"It is not exaggerating to say that nowhere else are such carefully considered and well-financed programs of Americanization as you find at Honolulu. There is no social reform, no uplift movement for backward races that you will not find here. It was from these islands that General Armstrong brought the germinating ideas which made Hampton Institute possible. It is my conviction that the Japanizing Buddhist is playing a losing game with the rising generation of Japanese.

"The Hawaiian Board needs the hearty indorsement of all good Americans in its great task."

Rev. Irving Maurer upon "American Christianity and The Negro" received the closest attention of his interested hearers. It was a vigorous plea for a christianity that would be true to humanity.

In his address on the subject: "The Race Problem under Democracy," Dr. Nehemiah Boynton clinched with force and felicity, the moral and spiritual impressions of the afternoon and evening. He showed how the democratic idea is changing and that it is being enlarged in no small degree from those who have themselves been the recipients of democracy. His address, in part, will be found on other pages of this number.

At the business meeting Dr. Boyn-

ton was elected President of the Association upon the resignation of President H. C. King, now moderator

of the National Council, and after six years of distinguished service as the head of the Association.



SEVENTY-THIRD ANNUAL REPORT OF THE EXECUTIVE COMMITTEE

We call attention to the Seventy-third Annual Report of the Executive Committee of the Association covering the year ending September last. The limitations of our pages do not allow the printing of the report entire. This can be had in pamphlet form in full by sending a request for it to the American Missionary Association. It is well worth not only reading, but study also. It begins by explaining how both war and influenza were disturbing influences with the school and church statistics. The war conditions reduced the enrollment of boys, and the influenza compelled for protracted periods the suspension of numerous schools. The scattering of graduates from the Southern schools among the Negro populations of the cities of the North is marked. A prominent minister after a long pastorate in a college town in New England declared that in speaking to a Negro church in Chicago he faced in the audience a larger proportion of college graduates than in his home congregation.

The decrease in theological seminary enrollment is due to the fact that young men have been drawn off into war service. In spite of the war, there has been a gain in college enrollment. A marked increase is expected next year. The war caused a decrease in secondary school enrollment, and a further decrease may be looked for during the coming year.

Tougaloo College celebrated its fiftieth anniversary in May last. Straight College has also reached its fiftieth anniversary. Only a short time ago, Talladega celebrated its fiftieth anniversary. The large usefulness which has distinguished their great work in the past is the pledge and earnest of their greater future.

Our missions for Spanish speaking peoples are relatively new. They are in New Mexico, Texas and Florida. The work has been maintained at five county stations in New Mexico, and will be continued with some additional strength during the coming year. In Florida, the Association co-operates with the Congregational Florida state organization and with the Congregational Home Missionary Society in maintaining the Latin-American Institute.

Utah also is new territory for the Association. We have inherited the schools which were formerly under the Education Society. At Provo and Vernal, two secondary schools are maintained by the Association. The traditions of the Proctor Academy at Provo are valuable, and large fruits are hoped for from future cultivation. The Willcox Academy stands at the head of a rich valley, and the conditions are such as to promise a hopeful future for the school.

Our Indian missions have always been interesting, and perhaps they were never more so than at present. Santee, which has served as the literary, spiritual and cultural centre of the Dakota people, is justifying in its work the former strenuous and sacrificial years. There have been no changes in policy or workers in the Indian fields except in placing the oversight of our work at Fort Bidwell and Likely, California, directly in charge of Secretary Hünman.

The work being done among the Orientals upon our coast is one whose importance is out of all proportion to its size. A splendid class of Chinese young men is the fruitage of previous years of service. One addresses more young men in an average Chinese mission than in most

of our Eastern churches. These Chinese are returning one after another to China, and they carry with them the influences which they have received from our missions which have contributed hundreds of Christians to the Chinese life. Among the Japanese, the work now done is utterly inadequate. Eight thousand Japanese in Utah and Idaho are now ministered to by one missionary. We owe to these people a more aggressive program commensurate with the importance of the work among a race that has in it most marvelous strength for American citizenship if it can be Christianized.

In the Hawaiian Islands, there are to-day 5,000 Koreans, 20,000 Philipinos, 22,000 Chinese and 110,000 Japanese. The question of the Christianization and Americanization of these Orientals is one in which our country is tremendously concerned. Hawaii is a strategic centre for Christianity.

In the South, the churches affiliated with the American Missionary Association are increasingly co-operating in the national denominational program. It is interesting to know that year by year churches which have been nourished by the Association are assuming self support. For the coming year, the churches of Raleigh and Dudley, North Carolina, Charleston, South Carolina, and Central Church, New Orleans, are assuming self support. Denominational plans for evangelism have been carried on with fruitful results which will be evident in the forthcoming Year Book records. Our church superintendents have taken part in several conferences looking towards inter-racial adjustments. Superintendent Kingsley devoted six months to social and religious work for colored people in war production communities.

Porto Rico has been visited during the year by Mrs. Wilcox of our Woman's Bureau. The very hopeful work of the Association in this beautiful island grows more hopeful year by year. The contrast between

the conditions as the A. M. A. found them and as they are to-day is marvelous.

The Bureau of Woman's Work during the year has been actively energizing itself with great efficiency and usefulness. It appeals for aid for pastors with small salaries and with small congregations which are asking for help through barrels to furnish clothing for their own families and for the members of the congregations. From principals and matrons also the plea for barrels to help furnish school supplies to be sold to the needy people in the community is very urgent. As demands from across the sea grow less, this Bureau hopes for increased help to pastors and schools who have waited patiently during the stress of war times.

In the reports of the treasurer, we read that we close the fiscal year with a credit balance of \$3,270.20. The total receipts for current work, exclusive of the Hand and Pierce Funds which are reported separately, were \$644,638.17, and the payments made were \$641,367.97. The total amount received from churches during the year was \$175,618.70, and received from individuals \$114,023.12, being an increase of \$33,949.95 over that which was received from the same sources the previous year. The receipts from tuition show a gain of \$3,081.58 over those of a year ago when they were considered as remarkable. The Daniel Hand income for the year has been \$71,651.26, and there was expended \$67,915.57, leaving a balance on hand to the credit of the Daniel Hand income account of \$6,470.59. The Edwin Milman Pierce Fund Income account showed \$6,280.00 for the year, with \$4,196.12 paid out.

The Department of Support has been deeply ingrossed as usual in its great task of securing funds for the Association's work. Hundreds of addresses have been given in churches, conferences, associations, women's societies, and clubs. Thousands of letters have been sent out to people of

known generosity. Advertisements have been composed with all the skill which we can muster. Personal interviews have been held with a multitude of people of all sorts and conditions. Leaflets, newspaper articles, lectures, and lantern slides have been prepared. In a word, we have kept up a ceaseless effort to secure funds. We are more than grateful for the wide circle of generous friends whose gifts flowing in an unfailing stream into our treasury give evidence that they hold us perpetually in their hearts and prayers. And so closed our year.

It is not necessary to say that the American Missionary Association is confronted to-day by the most chal-

lenging hour since its birth. From the beginning, we have stood for equal rights, political, religious, and industrial, for all men upon the common ground of manhood. We have stood for every upward hope that has made for human advancement. We have steadily resisted the threatening tide of race prejudice. It is our historic duty to take up with new emphasis and a burning zeal a constructive program for the remedy of the vast evils of race prejudice, race hatred, and race discrimination now seen in its fiercest and most passionate forms. We are absolutely sure that our program of Christian education is the one adequate reply to the challenge of race prejudice.

THE RACE PROBLEM UNDER DEMOCRACY

By Rev. Nehemiah Boynton, D. D., President of the American Missionary Association

Labor never had a truer friend than the late Carroll D. Wright; yet he remarked upon one occasion that whenever anybody proposed a solution for labor problems, he always moved to adjourn. It was a sympathetic strike in favor of Labor itself, because Carroll D. Wright understood that the solution of the labor problem was one of those far-off, divine events toward which the whole Creation moves, but with relation to which it will be some time before it completely arrives, and therefore he knew that his business was not to dream about absolute solutions, but so to put himself in touch with the spirit and opportunity for helpfulness for the Labor cause today that he might, by his efforts, at least advance it one or two steps and perhaps one or two parasangs toward that distant goal to which it must arrive.

What is true of the Labor problem is equally true of every other problem of importance which faces the life of the world today. Our business is not with dreaming solutions; our business is the attitude to-

ward the situation as it exists today which shall be so patriotic, which, in the best sense, shall be so pious and which shall be so practical that we may use what influence there is in us in advancing the cause for which we plead a little nearer to its utter realization in the distant and yonder goal: and that was what Mazzini, the great Italian patriot, meant when he said, "Whoever will spiritualize democracy will save the world." He understood that that spiritualization would not be complete, likely, in any near generation of the world's history, but that having been initiated, it must be developed and defended and pushed along until, as the generations come and go, that for which it stood should come nearer and nearer its ultimate realization. Maybe you remember that Madam Breshkovskaya, the sweet little "Grandmother of the Russian Revolution," for nearly fifty years, most of the time had been under restraint or in jail or in exile for the fearful crime of loving her country better than she did her life; and possibly you may recall the fact that when

Russia was making that first attempt toward freedom and democracy—would God she might have proceeded therein—the initial thing which was done by the authorities was to bring the little “Grandmother” out of her jail, from captivity to freedom, and taking her to the great Guild Hall where they were in session. They tenderly lifted her upon the platform and asked her to make a speech, and she looked those in the face from whom she hoped so much, and said “My little children, nothing is ever received gratis in this world. We pay for all our achievement.”

It is as true with relation to democracy as anything else. It cannot be given out of hand to any people, to any nation, to any country. It is something which must be achieved in the soul, and spiritualized. Then it will begin to exercise its saving help among all nations. For we cannot talk together tonight unless we first of all try to understand in a single word just what democracy is. Some of us are old enough to remember that when Benjamin Kidd wrote and gave to the world that remarkable book of his, called “Social Evolution.” He put this sentence into it, which made people who read stop and look and listen. He said: “Demos has arrived.”

And there were ever so many people in the world who didn’t know who “Mr. Demos” was, to begin with, and didn’t understand what the significance of his arrival was, to end with.

But we are becoming better acquainted with “Mr. Demos” and with his ideal of democracy as the years have come and gone and we have found out, first of all, that democracy is no static affair; that it is dynamic; that it is not something which is dead; it is something which is wonderfully alive in the word today; that it is not a form of spirit that is existing; that it is an absolutely free spirit; that it is not a package which you can tie beautifully with a blue string and hand down in

its completeness from one generation to another, but that it is a principle which has had its beginning in the history of the world, which has passed through its adolescence in the history of the world and which is now standing with the strong thews and mighty limbs of its determination in the presence of the world, and is asking as it never asked before to be accepted, not as a system, but as a spirit; not as something which being dead has come out to us from the dead yesterdays or the cheerful yesterdays, as you please, but something which is so instinct with life that it is walking in seven-league boots over the world today and is bound in its onward and triumphant course to overthrow and to defeat and to conquer whoever denies it its spiritual right and recognition in the world in which we live.

I venture to be a little careful and perhaps a little lengthy in thus defining democracy, because it is so absolutely impossible for us to proceed with any understanding, if you believe that democracy is dead and I believe that it is alive; if you believe that it is merely something that has come down from the past generations, principally in the keeping of those who can trace their history away back along the “Mayflower,” while I believe it is a divine principle so alive in the world today and that only as we believe in the life of it and on the basis of that belief are willing to make a sacrifice for it, can it become effective in the present need of our world on the one hand, or of any particular comfort or glory to us of the Pilgrim race upon the other.

It has been said a dozen times in this convention that there are two ways in which we Congregationalists, especially, can thus send out our light and bring for the cause of our spiritual and vital democracy, in its relation to race problems, a vital influence, which shall be appreciated by generations yet unborn. The first is through our educational institutions. I do not need to plead in this com-

pany for the value of the influence of a teacher over human life. I presume there is no one of us who cannot look back to his school days and find at least some one teacher who put the stamp of personal influence on our lives, whether he succeeded in getting any information into our skulls or not, and we have gone upon our winding ways in life, thanking God there was some character which personally touched our own lives, which gave birth to a principle of vitality which has transformed our lives; which has been of such untold benefit to us and will be of just as much benefit to the members of the alien races in our country. The Negro is influenced easier than the white man anyhow, and I haven't a doubt if the books could be opened and we could know in the last forty years of the Negroes' lives which have been lifted up and straightened through the pure, devoted, powerful influence of the teachers, who have left the comforts of the North, to go where they are to minister to them, and an equal number of books opened concerning white folks who are here, it would be found that our colored friends had made a more effective use of the teacher's influence on their own lives than had we ourselves. In all events, it is important at this time that we should not only not withdraw one iota of that work which we are doing for these races, but rather multiply it. My heart always thrills with horror when I read the stories of those tremendous injustices which now and then are inflicted upon our colored people through the craven cowardice of the white man. That is just simply what it is—craven cowardice. But I often think in the quiet of my study if it were possible, I would like to make this answer to it. It belongs to those areas of life where the pure spirit of spiritual democracy has never been allowed to express itself. But if for every Negro life thus unrighteously and cowardly taken, we could put ten boys and girls under a teacher in

the South and train them up in our educational methods, they should have the wisdom to take their places in our American life as true disciples of our spiritual democracy, it would be the finest revenge that humanity could possibly take.

One thing more: It has been said too, side by side with the influence of the teacher stamping life, there must be the influence of religion. When Emerson said, "The soul of all improvement is the improvement of the soul," he was making a tremendously authentic statement, though I do not think he was conscious of the fact at the time. No one can be a student of American history without being reminded over and over again of the essential and absolute rectitude of that sentence. Only as the soul of the people is lifted up to God; only as God lives through a crisis in the hearts of the people, can they be lifted up and strengthened. The last solution of this problem of the relationship of democracy to the varied races is to be found in that common worship of Almighty God through Jesus Christ, His Son, by virtue of which the relationships between the temporal and the eternal are forever kept in conscious play and the souls of weak humanity are strengthened to meet the challenges, to bear the burdens and to win the victories which are always the first gift of Faith. Beloved brethren, we see democracy, not as an artificial affair, but as a vital, spiritual, living affair, devotedly, patiently, heroically lived out by our sons and daughters, will result, first of all, in new relationships of comity and respect between the different races, which will bring the strength of each race to the fore and the recognition of that strength of an essential contribution of the race to the democracy of tomorrow. It will mean more of our own boys and girls being willing to adopt the sacred and inspiring profession of the teacher, that they may teach the young lives and build them up in the holy things; it will

mean a new era for religion; a new regulation of the gospel of Jesus Christ; a new courage as we go forth to meet these alien races with whom we must share the Americanism of tomorrow, from the simple fact that we are not having children enough to keep it in our hands, if for no other reason—with whom we must share the democracy of tomorrow in our country, and thus make those traditions which have been given to

us pure, unalloyed, sweet, abiding; concurring, as we give the right hand of our fellowship and help to any other man, of whatever name or race, who, with us, will lift up his face to the Stars and Stripes and see the glory which is there revealed for him and exclaims with us "What I aspire to be comforts me!" we will press on together for the prize of the high calling of God in Christ Jesus.



THE RESIGNATION OF SECRETARY ROUNDY

The Rev. Rodney W. Roundy, who came into the Association as Associate Secretary two years ago and who has been devoted in the special department assigned to him, has resigned his office to accept a position as Associate Executive Secretary of the Home Missions Council. During at least the early portion of his service in the new office he will be engaged with a movement to arouse the churches of all denominations in the northern cities to a more prompt and efficient service for the new Negro

population, especially where race relations have become strained. In presenting his resignation to the Executive Committee, he expressed his joy in this fact, which tempered his regret at leaving the service of the A. M. A., where he has formed enduring, personal attachments to a great cause and a devoted corps of workers in the churches and in the schools. He leaves with the warm friendship of all of his associated officers and with the cordial best wishes of the Association in his new work.



Our School Farms

The general prosperity of the South, shared to a large extent by the Negro people, has with all its advantages produced conditions that in many ways work just now to the disadvantage of many of the A. M. A. schools. More students are paying their way than ever before. From this it results that not so many wish to work their way. It is, therefore, coming to be increasingly difficult to secure an adequate labor force, especially in those larger institutions that have large plantations. On these plantations, these institutions depend to a large extent for producing supplies for boarders departments. In some institutions, it is almost impossible to secure enough boys to carry on the necessary work of the garden, farm, stock, etc. In

former years, it was only necessary to pick the required number of boys from many applicants. Now not enough apply to meet the need.

If these large properties of the schools are to be as they ought to be a definite asset to take care of much of the current expenses of the institution, it appears that it can only be done by a necessary change in the conduct of our agricultural departments, namely, to be run as they would be by a competent owner demanding his profit. A thoroughly competent superintendent, a sufficient number of assistants and hired helpers to run the plantations to their full capacity should make the school farms a positive asset, while the plantation would have educative value as an object lesson of what good plantations should be. As stu-

dent labor is increasingly hard to obtain, this cannot be relied upon. If the plants are to be utilized to their full capacity, this will have to be done by hired labor. The students in addition to formal instruction by a professor of Agriculture with appropriate practical demonstration, and what work they can do, will be taught by the illustration of a successful going concern. This would profit them and the treasuries of the schools also. We believe—as things now are—that unless the school farms are so conducted they will not accomplish any real educational object. There's no education in planting potatoes or in hoeing corn—for those who are experts already.

**The Hopeful
Side**

It is true as Superintendent Kingsley said in his address at Grand Rapids that over and above the opposition of race prejudice and the wicked opposition which the Negro people have to meet there never was a time when the Negro people had more real friends, and that these are growing in number all the time. Such confirmation of this as comes from Atlanta, Georgia, in the discourse of Rev. Dr. Wilmer, rector of St. Luke's Episcopal Church, heartens those who look forward with hope. Rebuking Senator Williams for his inhumanity in his diatribe against the Negro in the United States Senate, he said: "We of the white South have the choice today of lining up with on or the other of two movements. Either we cast God and good aside, or we make up our minds to apply seriously and intelligently all the intellectual and moral and spiritual forces to which is due whatever progress the world has ever made, and we go back swiftly into barbarism and undo in a decade the achievements of thousands of years. We can mobilize the existing character and good will of innumerable Negro leaders in a sympathetic combination to work with us for the coming of the kingdom; or we can

tie their hands and render them impotent, while the ignorant masses are turned over to radicals and extremists."

Upon this, *The Southwestern Christian Advocate* comments:

Dr. Wilmer speaks with first-hand knowledge and has struck upon a very vital point in inter-racial adjustment. What the South needs to do is to recognize "and mobilize the existing character and good will of innumerable Negro leaders." We fear that this has not been done. Rather there has been a tendency to ignore these leaders except as they stoop and cringe at the behest of authority. But there are "innumerable leaders" in the South who are "sympathetic" and who will work with the advanced South for the coming of the Kingdom, and they are the only ones who can lead ignorant masses to prevent them from being turned over to radicals and extremists. The hands of these "innumerable leaders of good will" should not be tied or rendered impotent. They can be made strong by sympathetic co-operation, and this is the wise and sensible thing to do. The South will gain nothing by throwing aside Negro leaders of sterling worth, of irreproachable character and of undisputed leadership to tie up with those who have no conviction of their own.

**The Urban
League
Conference**

In Detroit, now grown to be the fourth city of the United States, with a colored population credibly estimated at 25,000, the annual conference of the National Urban League was held, October 15-19. About fifty delegates, representing a considerable number of local branches as well as the National organization, were present; and the sessions, especially in the evening, attracted many interested friends.

The general topic of the Conference was "Industrial Problems of the

Negro." The facts brought out into clearest view were: (1) that the migration of Negroes to the North, though it has slackened since the end of the war, is still going on, and is likely to go until the Northern demand for their labor ceases and until they can be sure of "a better chance" in the South; (2) that the Negroes are now being offered, as never before, and are accepting, opportunities to do skilled work. Especially is this noticeable in the shipbuilding, iron and steel manufacturing, and meat-packing industries. Dr. George E. Haynes of the Department of Labor in his careful and comprehensive review of the Negro labor situation, pointed out that though there has been since the war a falling-off in the number of Negroes employed in Northern establishments, this falling-off has been less among skilled than among unskilled workers.

One could not be other than impressed by the great need of every kind of social service among the Negroes of our cities and by the intelligent way in which the Urban League under the wise guidance of Mr. L. Hollingsworth Wood, its president, is working to meet these emergencies.

**Indian
Evangelization**

Recent investigations show that the entirely unevangelized Indians still number 47, 569; and in addition to these, 100,000 Indians of the United States are unclaimed by any church as adherents of Christianity.

The latest collating of statistics regarding Indian missions of the Protestant churches in the United States gives the total of adherents as 66,778. The number of communicants is reported as 31,814, and the Sunday-school enrollment 18,200. The ordained Indian ministers serving in this work number 222, in addition to 228 commissioned native helpers. Of white missionaries

serving in Indian fields 212 are reported, with 153 helpers.

Any comprehensive and statesman-like treatment of Protestant Indian interests calls for a constant recognition of government relations. In the annual report to the Secretary of the Interior, the Hon. Cato Sells, Commissioner of Indian Affairs, has expressed the estimation and cordial relations in which the work of the churches is held by the Government. He says:

"I wish to express earnest appreciation for the co-operation and helpful assistance rendered by the missionaries at large and in the field. While ardent in the propagation of their respective denominations, they have almost without exception been generous rather than critical of myself or of those representing religious ideas other than their own. Their accomplishments have been constructive and effective, not only in the advancement of the Indians spiritually, but industrially, morally and otherwise. I gratefully acknowledge the unselfish service of philanthropic organizations and individuals who have shown their devotion to and genuine interest in the native American."

If we can realize that the Indian missions in the United States represent the group that may evangelize the twelve to twenty million Indians in the western hemisphere, then the churches will rally to the urgent need of consecrated training and effective backing for the missions here to prepare for this larger task. These converted Indians should develop and support a native leadership that shall go out into all corners of this western hemisphere. When the Church can see its program for Indian missions turning out a steady stream of Christian young men, fully equipped to meet this challenge, it may begin to feel that it is entitled to the Master's praise of "Well done, good and faithful servant."—*Missionary Review of the World*.

**The Church in
the Life of
the Nation**

The Church may not be the only place where men may profitably spend Sunday

Of course, it is not.

Nevertheless it is one of the Very Best Places.

It has been well tried.

It has been knocked about badly by slackers and by enemies.

It is the target for every fellow with a chip on his shoulder or a grouch in his system.

It is too narrow for some and too broad for others.

All this is perfectly natural—in fact—inevitable, since the church is based upon spiritual principles, which are admittedly difficult to fully understand, let alone follow.

In spite of all this, the church is a mighty force in the nation for keeping people toned up to high levels of thinking and acting.

It has kept the affairs of the Moral Governor before the attention of his people.

It has been the force behind the building of homes for orphans, unfortunates, deficient, demented and aged.

It has always been the backer and often the starter of philanthropic enterprises.

The church is easy to slam and hard to replace.

Kick if you like; but you will be wiser and happier to back it.

THEODORE ROOSEVELT.



ALLEN NORMAL SCHOOL, THOMASVILLE, GA.

By Luther K. Long, Principal

HERE in Allen Normal School is a centre for the most inquiring, aspiring and hopeful Negroes of this region; but no matter how fine and strong and intelligent, we help them to become nor how thoroughly they command our love and respect they are still at a distinct disadvantage as compared with the most lowly of European or Asiatic foreigners, in Michigan, for example, and are outlanders in the land and among the people where and with whom they claim ancestors have lived and labored three hundred years.

Since the close of school at the end of May I have visited Bainbridge, Valdosta, Quitman, Boston and Albany (all in Georgia)—going into public schools, homes, places of business and churches. I have met ministers, principals, teachers, some of our graduates and present and former pupils. I am seeking to connect the public schools with ours so as to be serviceable in taking their graduates and giving them our two years of genuine Normal work to fit

them for teaching.

I find that our graduates are universally respected and are honored leaders in their communities. A majority of the teachers in the schools of Thomasville are graduates of Allen Normal, and wherever I found a teacher who had been even one or two years in our A. M. A. school the stay with us proved and justified it.

I wish you readers could see and hear our graduates who have just returned from service with the American Expeditionary Force in France and Germany. They made fine soldiers and served as a living argument in favor of giving them an education. The calling of older boys to camp and the opportunities for the next size to get good jobs made the attendance of boys small the past year. This condition we hope to see remedied next year. There is no boys' dormitory, and it seems now that the thing to do is to establish as soon as possible a boys' boarding department to develop more rapidly fine boys to match the fine girls we are making.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a statement of the receipts for October, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects, outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Socie- ties	Y. P. S. C. E.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1918	7,086.97	220.85	2,063.69	....	83.30	9,454.81	3,271.45	12,726.26	6,353.90	19,080.16
1919	7,762.51	466.62	2,841.55	....	87.43	11,158.11	5,832.79	16,990.90	8,478.06	25,468.96
Inc. Dec.	675.54	245.77	777.86	....	4.13	1,703.30	2,561.34	4,284.64	2,124.16	6,388.80
.....

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Socie- ties	Y. P. S. C. E.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1918	6,973.84	167.60	1,901.87	....	83.30	9,126.61	278.00	9,404.61	6,353.90	15,758.51
1919	7,655.60	373.25	2,676.44	....	21.43	10,726.72	774.60	11,501.32	8,478.06	19,979.38
Inc. Dec.	681.76	205.65	774.57	....	61.87	1,600.11	496.60	2,096.71	2,124.16	4,220.87
.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Socie- ties	Y. P. S. C. E.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1918	113.13	53.25	161.82	....	....	328.20	2,993.45	3,321.65	.....	3,321.65
1919	106.31	93.37	165.11	....	66.00	431.39	5,058.19	5,489.58	.....	5,489.58
Inc. Dec.	6.22	40.12	3.29	....	66.00	103.13	2,064.74	2,167.93	.....	2,167.93
.....

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1918	1919	Increase	Decrease
Available for Regular Appropriations	15,758.51	19,979.38	4,220.87	.....
Designated by Contributors for Special Objects	3,321.65	5,489.58	2,167.93	.....
TOTAL RECEIPTS	19,080.16	25,468.96	6,388.80	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The National Council at Grand Rapids was one of the best of the series. The attendance was large and of a high average of ability. It was a body of alert and vigorous men and women, progressive, intensely earnest, eager to help make a better world. It was an inspiration to be there.



Among the important actions of the Council were its strong support of the Peace Treaty, including the League of Nations; its unanimous and enthusiastic approval of the Prohibition Enforcement Act; its sane, strong stand for industrial peace by justice, co-operation, and brotherhood; and its vote to launch a campaign to secure Fifty Million Dollars (or more) to put forward our entire Congregational work toward the efficiency and success which is so greatly needed.



The Church Building Secretaries were kept very busy, as usual, in conferences with those from every part of the country where a building crisis is on, or where a financial problem waits to be solved. This kept them out of some interesting meetings, but it was a pleasure to be of service to those overburdened with perplexity, or in need of counsel and encouragement.



We are glad to give on the cover of this magazine the picture of our church in Riverside, California. It is a beautiful example of the Mission style of architecture which is so much liked on the Pacific Coast. The fine Spanish tower and the cloistered porch amid the tropical trees are very attractive.



The Annual Meeting of the Church Building Society (called the Biennial Meeting in the year when we meet with the National Council) was held in Grand Rapids, Michigan, on October 27, 1919. The business of the Society was transacted in a very brief time and the officers were unanimously re-elected. The directors named by the Nominating Committee were elected. Corporate members for the period 1919-1925 were also elected. Drs. Charles E. Burton and James Robert Smith were also chosen as corporate members. The program of addresses was carried out as follows:

- "Power That Counts," Secretary James Robert Smith.
- "Standards in Church Architecture," Rev. Frederick T. Persons.
- "The Consecrated Purse," Secretary Charles H. Richards.
- "Building a Model Church," Rev. Edgar R. Fuller.
- "Frontier Experiences and Possibilities," Mrs. Henry E. Harned.
- "Seizing Great Opportunities," Secretary Charles E. Burton.

Rev. Frederick Persons gave the illustrated lecture for this Society on "Notable Churches in the Old World and the New." The "Exhibit" of the work of this Society, prepared by Rev. Dr. W. W. Leete of Boston, occupied its special alcove and was a fine display.

POWER THAT COUNTS

By Secretary James Robert Smith

I LIVED for twelve years on the Mississippi River, on the Illinois side, forty miles south of Keokuk, where were the rapids. I have felt the exhilaration of shooting over those rapids in a row boat, being carried by the power of the current down under the bridge and a half mile below it, without touching an oar except to steer the boat.

Since civilized men first looked upon those rapids, they knew that there was unlimited power there, but it was thought to be impossible to utilize it in any way because no one could dam the river there where it was so wide and the current so swift; but one day the right man appeared, Hugh Cooper, the engineer. He threw a dam across the river, performing one of the greatest engineering feats in history, turned that current through the power house near the shore, thereby so controlling, concentrating, organizing and directing the power therein that he was able to send it forth in the form of heat and light and energy for industrial purposes over a distance of 150 miles from the center. That is what I mean by power that counts. It is power controlled, concentrated, organized and directed toward a definite useful end. That is the secret of all our progress in the realm of material things from the beginning until now.

It is equally true in the realm of social and moral progress and reform. There is always enough latent moral energy in the mind and heart of humanity to achieve the next necessary step in human progress if only it can be controlled, organized, concentrated and directed toward the desired end. Abraham Lincoln knew that there was enough moral purpose in the hearts of the American people to destroy slavery and save the Union. The necessity of the hour was a statement of the issues in such clear and concise terms that it would serve to control, concentrate, organ-

ize and direct that purpose toward the desired end. He gave the world that statement in that immortal paragraph, beginning with the words, "A house divided against itself cannot stand. I do not expect the house to fall, I do not expect the Union to be dissolved. I do expect it will cease to be divided. It will become all one thing or all the other."

When the American people saw the issue squarely and faced it honestly, then the scattered and latent sentiment soon became a stream of organized power, which swept slavery away and made secure forever the foundations of the Republic.

And we all know how the sentiment against the liquor traffic was thwarted and nullified for many long years until at last through the Anti-Saloon League it became an organized force, directed toward definite ends; then it became an irresistible torrent, carrying all before it, until the enemy was overthrown.

The League of Nations is not a perfect document to settle over night the problems of the world; it is designed to be, and most of us think it will be, an instrument through which the latent sentiment of mankind for world-peace through righteousness and justice, instead of through war, shall be so organized and directed as to make itself felt throughout the world until

"The common sense of most shall hold a fretful realm in awe,

And the kindly earth shall slumber lapped in universal law."

We all agree, I think, that the principle under discussion is the guiding one in modern education. No longer do we think of education as a process of filling the mind with mere facts, dates and statistics. Our theory of education is founded upon the belief that latently within the mind and soul are immeasurable intellectual, moral and spiritual forces, and that it is the business of the ed-

ucator to put the person into control of these forces; that is, into control of himself, so that his latent energies shall become actual and be directed towards high ends. This is particularly true of what we call religious education.

In fact, the all-compelling inspiration of the Christian minister, who faces the world with faith today, is the belief that the Kingdom of God lies nascently within the heart of humanity, as I believe Jesus meant us to understand when he said, "The Kingdom is within you." The very basis of our faith today is not that the kingdom is some external thing to be ushered in with blare of trumpet and flaming sword, but that it is the God life, that it is our business as ministers of Christ to awaken, develop, organize and direct that latent power until it becomes vital and directed towards the ends of good will, justice, love and brotherhood.

This, I think, is the mission of the minister of Christ and the Church of Christ today.

But as surely as Hugh Cooper, the engineer, needed a power house and machinery in order to make the power in the river count, so surely do Christ's ministers need churches, parsonages, parish and community houses as God's power houses in and through which these latent energies and purposes in the heart of humanity may be made to count for the kingdom.

It is the mission and the business of the Church Building Secretary to help to secure this proper equipment for our churches everywhere. I shall think of all of these building projects which come up to me as power houses of God, schools of Christ, helping to bring the answer to his prayer, "Thy Kingdom come, thy Will be done on earth as it is in Heaven."



FINANCING THE CHURCH BUILDING

By Charles H. Richards

IT costs to build. Just now it costs more than ever. The difference between the architect's estimate and the contractor's bid often paralyzes the building committee. The great increase in the price for labor and materials over the rate two or five or ten years ago is responsible for this. "Count the cost" is therefore the first rule to be observed, and estimate the resources to meet it. That will help to determine whether to go ahead at once, or wait till conditions are more favorable.

In some places there is imperative need of going forward at once. In that case it is wise to consider whether the plans cannot be modified somewhat so as to reduce the cost. Perhaps the size can be reduced, the steeple need not be quite so high, or some attractive features may be seen to be not absolutely necessary. Build only what you can pay for.

A church should realize at the out-

set that if it builds it must pay for the building. But it will be glad to do this. As those early Pilgrims, escaping by the Red Sea route from Egypt to the Promised Land brought their gold and silver, their jewelry and treasure of all sorts for the building of their sanctuary, so the Pilgrims of today will generously and joyfully bring their offerings to build the temple of worship. It is their Father's house; it will be the expression of their love and loyalty to Him.

Get the Building Fund First

It is, of course, wise to secure beforehand the money with which to pay the bills, if possible. We know a church which launched a fifty thousand dollar enterprise by first creating the nest-egg of a building fund by means of small weekly subscriptions which in a year's time brought in two thousand dollars to

start the movement. Then followed the larger subscriptions.

It is well to have the architect's picture of the building, colored and large enough to give an impression of its stately beauty, hanging where all can see it. Floor plans may also

old, toward the building of the temple.

Building by Units

It is often wise to divide the building operation into several parts, and build and pay for one unit at a



FIRST CONGREGATIONAL CHURCH, CARPENTERVILLE, ILL.

be shown, indicating the various rooms which will provide opportunity for the religious, social and educational features of church life. The importance and advantage of such a building should be emphasized. Then when interest and enthusiasm have been sufficiently developed, a "drive" should be made to secure pledges of generous gifts from every person in the congregation, young and

time. Many of the greatest and most famous places of worship were built by degrees. It took hundreds of years to carry to completion some of the great cathedrals of the old world. The cathedral of St. John the Divine on University Heights in New York, which is to cost several million dollars, grows slowly, and still lacks the splendid nave and transepts which are to make a glorious temple. The First

Congregational Church of Montclair, N. J., after a fire had swept away its first noble edifice, divided the work of reconstruction into four parts, the auditorium, the parish house, the Bradford Memorial tower, and the great organ, financing each unit separately, and carrying the four-fold work forward as the funds for each part permitted. Fortunately the money came in so well that by dedication day the first three units and half the organ were complete and paid for. A Catholic church not infrequently finishes its basement and worships in it for some years till it has funds enough to go on. Some churches complete the exterior and auditorium first, leaving the basement and parish house till later.

When money enough has been secured to assure the payment for the first unit, it is time to begin to build. Interest and enthusiasm will increase when people see the work actually going forward and subscriptions will multiply. It is well to report at the Sunday services the progress of the work and the growth of the subscriptions, that people may be fully informed of the need still to be met. Personal solicitation may also be continued. It will doubtless be found that many persons who are not regular members of the congregation will rejoice in the new church as a matter of community advantage, and will gladly give toward it.

A Possible Deficit

It often happens that, notwithstanding the effort made to secure all the money needed before the completion of the building, there still remains a pretty wide gap between the total cost and the money raised to pay for it. That deficit should be wiped out before the house is dedicated. No church ought to be willing to offer to

God a sanctuary saddled with a debt. If the needed funds cannot all be secured beforehand by private appeals, it is often easily raised on dedication day.

Some persons object to such a money-raising effort at a religious



CONGREGATIONAL PARSONAGE,
CARPENTERVILLE, ILL.

service. They seem to think that money is a sordid and secular thing, and that a "drive" for it in the Lord's house impairs the religious character of the service and degrades the dignity of the temple. It is, of course, possible to have the service so conducted as to be offensive to the taste and unworthy of the place. But if it be conducted reverently in a spirit of Christ-like sacrifice, and with an appeal to the highest Christian motives, it may have a religious potency like that of a revival.

Should such an effort be made on dedication day it should follow the

service of worship and the sermon, but should precede the dedication service.

First of all, there should be a clear statement of the situation, the exact cost of the building and furnishing, the amount raised, and the precise amount of the shortage. Generous recognition should be made of the donations already made. The value of the church to the individual, to the families, and to the community should be emphasized. The joy of sacrificing for a great cause should be pressed home. The people should be made to realize that this is their church, and this their deficit, and that ultimately they are the ones who will pay it. Now is the time for them to make provision for its payment. They need not think that all the money will be called for at once, but it should be subscribed in full so that it will be certain that complete payment will be made within a definite period.

Opportunity should be given for pledges payable in installments running for two years. Usually these should be quarterly payments. Experience shows that pledges for a longer period than two years are apt to suffer a serious shrinkage resulting from deaths, removals, and change of circumstances.

Raising the Money

The case having been stated, and the way prepared, the pledges of the people may then be called for. Much depends upon a careful preliminary organization for this part of the service. A skilled accountant should sit at a table in front of the congregation to receive and tabulate the pledges as they come in so that it may be known at any stage of the proceedings just how much has been given. Selected men should be in the aisles with cards and pencils, passing up and down constantly so that persons in the seats may conveniently call on them for subscription cards which they may return after their names and the amounts pledged are written.

These ushers should be alert and watchful so that no one need wait for their assistance. They may often encourage the timid and hesitating ones with a word of cheer.

When three or four cards are received they should be taken to the platform and handed to the leader of the service who will read them to the people. A single announcement of large amount, or even of a small amount will often greatly stimulate the interest and draw out other pledges.

While the pledges are coming in the leader will keep the good cause constantly before the people. He must keep them interested and happy. To let the service become a bore will be fatal. Spice the talk with illustrations. Argument and story, a telling incident and a dramatic experience, an apt quotation and a word of cheer may make a scintillating half hour. Each paragraph from the platform will be punctuated by a new pledge from the pews.

Every one in the congregation should be encouraged to have a share in this consecration of money for temple building. Large gifts from the rich are most welcome, but the wives should have the privilege of giving as well as husbands, and children should share in the good work as well as their parents.

Every organization in the church will rejoice in having its own particular donation recorded. The Men's League, Woman's Guild, Boy Scouts, Girls' Camp Fire, and all the rest will wish to be enrolled among the donors.

All the visitors on the happy occasion will catch the contagion of giving. People of every creed and church, transients passing through the town, wayfarers who have dropped in out of curiosity will gladly add their donations.

All the time this is going on, if the service be conducted wisely and with the manifest purpose of promoting the kingdom of God, the spiritual fervor of the people will be

steadily rising, and a devout purpose will grow in their hearts.

That such a method will be successful in extinguishing the deficit is abundantly proved by experience. Would you have encouraging examples? A shortage of \$3,000 on a \$10,000 church in the Northwest melted away in a half hour. On a \$30,000 church elsewhere the deficit of \$10,000 disappeared at the close of the evening service. Another church on the morning of dedication found that it still needed \$18,000 to pay its last bills, and went "over the top" by raising \$20,000. Scores of other instances attest the same thing.

A Left-Over Debt

More frequently than we could wish some churches find that three or four years after they have dedicated there still remains an embarrassing debt. This may be due to unpaid and uncollectible pledges. Or it may be due to additional expenses for a heating plant or other appointments of the new edifice. Or it may be due to misfortunes which have overtaken the church, diminishing income and involving serious loss. Or it may be due to the erection of an addition to the building.

Whatever the cause, the only thing to do with a church debt is to wipe it out. Honesty is an essential element of piety. To carry a debt is like having the church try to run with a ball and chain attached to its ankle. Or worse still, it may be a millstone round its neck. It cripples it for its work, and may even drag it down to defeat. Face the difficulty bravely, and get rid of it.

Too often a discouraged church shrinks from the task, fearing that success is impossible. But if the debt be attacked heroically and with determination, victory is practically certain.

The Field Secretaries of the Church Building Society have frequently assisted churches in such efforts with gratifying success. Dr. Newell made a specialty of this work and made a

great record for causing such financial difficulties to disappear. He would meet a group of the leading men of the church, twenty or thirty of them, at a supper prepared by the ladies and served on Friday or Saturday. A frank discussion of the case, the story of the successes scored by other churches which had accomplished the seemingly impossible, the encouragement to face the problem in a businesslike way and with a sacrificial spirit, usually called out generous pledges from those present. On Sunday morning the matter would be taken up with the congregation after an earnest sermon leading up to the duty in hand. In time the electrifying announcement would be made that the full amount of the troublesome debt had been pledged.

The good effect of such an effort is noteworthy. People have wept with joy. The church bell has pealed forth a thanksgiving. The doxology has been sung with a heartiness rarely known, because a great burden is rolled away.

Variety of Methods

There are many ways in which the building need may be financed.

One minister, finding a left-over debt of \$6,000 on his church sent a personal letter to three hundred people challenging them to match his own contribution to wipe out the indebtedness, each to give according to his ability. The returns brought in the whole amount and a surplus as well.

A young minister in an eastern state faced a \$12,000 debt on his new parish house. He rallied his men, took the matter to the congregation Sunday morning, and raised \$15,000 instead of \$12,000, the surplus being for equipment.

A New England pastor whose church cost \$150,000 found that the \$60,000 debt was a great hindrance to the work. He formulated a plan of weekly offerings to meet this particular need. His people responded generously, and in seven years the last vestige of the debt vanished.

THE CONGREGATIONAL EDUCATION SOCIETY

OUR WORK OF RELIGIOUS EDUCATION

THE events of the last five years have impressed us as never before with the need of Christianizing the youth, and we have been led to see that there are a number of agencies whose work is fundamental to the task and the loss of the influence of any one of them brings disaster. United teaching of the youth of Germany in certain ideals made them almost invincible for the carrying out of wrong. A unity of teaching for right ought to make our youth just as great a force for righteousness. As a denomination we are fairly well prepared to aid our people in the whole task of Christianizing the youth.

Christianization A Family Task.

The Christianization of youth is fundamentally the task of the family. The earliest years of life are of primary importance, not only for the future of the individual but for the future of society as well. The child ought to be trained to the consciousness that this is God's world; that its God is a loving Father, reasonable; and that the world is a reasonable world. These early years are those of imagination and of habit-formation, and proper teaching can establish such habits of mind and action that to the individual so taught the world will always be God's world, and He will always be a loving Father.

The atmosphere of the home, the table talk and the definite teaching of Christianity are all vital. The child in the earliest years absorbs—he is a good deal of a sponge—and parents must take this into account and make the home life really sincere and warmly Christian.

It Is A Church Task.

When the child is four or five years of age, if the parents are Christian, he is taken to the church school and perhaps to the church service, and the church from that time on ought to be a great agency in molding him for the Christian life. With our present method the church school undoubtedly wields a stronger influence in the life of the child than does the church service. This is not particularly the fault of the minister, nor of the service of worship or the sermon. It has come about because parents have dropped the habit of taking the children to church.

The church school is limited because it holds for but an hour or so a week. That one hour, however, can be made very effective if the teachers are trained, the lessons adapted to the age for which they are used, and the atmosphere of the school worshipful, thoroughly Christian and human.

The church school just now is suffering because it has such a large number of teachers who are not familiar with the characteristics of the youth they are teaching, nor do they know the material that they are using. We are failing in large degree because so many of our teachers give the work of the church school the fragments of life.

With all this failure, the church school has furnished for a good many years the greater majority of our church members, and it has large possibilities if we will train our teachers, grade our pupils and curriculum, and furnish adequate equipment.

Week Day Instruction in Religion

The churches have come to see that one hour a week is not enough and

in several communities in America the Protestant forces have combined to hold schools of religion during the week. The plan that seems to work most successfully is to induce the public school authorities to allow the pupils of all grades to have one or two hours a week of the usual school time free, and the pupils thus dismissed, whose parents desire it, go to the Union Church School, where they are taught by trained teachers. A curriculum has been worked out which touches the whole round of the Christian life, and the time given permits much more thorough teaching than we have been able to do in the church school on Sunday. This plan, as used in Gary, Ind., Van Wert, O., and other places, offers large possibilities for the future.

The Denominational Agency For The Task.

Our denomination has made very good preparation to furnish leadership to the churches in all these fields of religious education. That work of leadership has been committed to the Education Society to be made effective on the field by its education secretaries aided by the whole force of the Extension Society. The editorial leaders of the denomination are also working in complete harmony with these two organizations and a united effort is being made to carry forward the work of religious education.

The Education Society has made great strides in its work for the home during the last few years, and is now ready definitely to aid parents to know their children. Its representatives have become specialists in the literature for parents, so that any one who wishes guidance need only to write to the representative of the Society or of the Extension group in his particular state, and can have brought to bear upon his problem the united wisdom of the denomination.

These secretaries have not confined their knowledge to the material produced in our own circle, but have

brought to their help the best things published by the entire Christian world. Parents can thus have at their command, for the price of a postage stamp, lists of books on the child, lists of books of stories, of literature to put into the hands of the child when he begins to read, everything that can be brought to parents from outside which will enable them to really do the task of religious education.

The secretaries also have at hand a large number of books on family life, on religion in the home, the conducting of family worship, etc., and their specialized studies cover the whole range, not only of childhood, but also of youth and adolescence. Every member of the force both of the Education Society and the Extension groups is at the call of the denomination to aid the family in its task.

In addition the representatives of these societies are holding conferences and institutes throughout our states, in which they are dealing not only with the problems of church efficiency and those of the church school, but they are also bringing a helpful message to parents for the conduct of the home. The representatives of the societies are especially concerned with church efficiency, and they do not take that in the narrow sense of just making the school efficient. They are now working at the whole task. They are ready to furnish help to ministers and other church leaders upon call regarding the Every Member Canvass, the adoption of a church budget, the handling of the church property, and the great task of religious education.

The secretaries of the Education Society, with the aid of those of the Extension group, are especially interested in this whole problem of educating not only the youth but the adults in Christian ideals. They furnish help in setting up teacher-training classes, in providing courses of study for them, in grading the church school, in providing suitable literature for the school, in establish-

ing proper standards, in helping church schools in the use of biblical drama and pageant, and the Society leads in the work of organized classes in the church school and furnishes the certificates for them.

The National Council has lately committed to the Education Society the task of federating the work of all our young people's societies and making them a force in the denomination. Special attention is being given to this now, and the formation of federation has been worked out and the literature concerning it will be sent to our young people's societies very soon, and it is expected that we will have a Young People's Secretary, who will from time to time furnish programs for our young people's societies that shall link them up completely with the denominational task.

It is hoped that our state conferences and our local associations and the individual churches shall all of them, under the leadership of the Education Society, come as soon as possible to give the young people a very large place in their program, and that there shall be special meetings for the young people at all these gatherings.

The Society is also making a great deal of the summer conferences in the Interchurch World Movement, and may find it feasible to hold some that are carried on entirely under denominational auspices.

It now remains for the churches to use this great agency which it has established, and which is working well now, and which promises to be increasingly efficient. Secretary Sheldon invites pastors and other church leaders who are interested in

young people's work to correspond with him, giving him available information as to their most successful methods, and offering suggestions and criticisms of the denominational program for the young people. Pastors can help forward this movement by taking the leadership in their own churches, in helping the young people to federate their organizations, and to bring them into the membership of the denominational federations.

The Education Society and the representatives of the Extension Society can only help pastors and churches when they will receive help. Those who need help and desire it should at once get into correspondence with some representative of these societies. The Society wants to help. Will the churches receive the help?

Program committees of local associations and state conferences can aid greatly in the carrying out of this task by giving the secretaries of the Education Society and pastors who are specially trained in religious education a suitable time on the program to set forth this work. Much can also be done by conferences and institutes in which groups of churches are brought together and trained leaders given a chance to bring their message.

It seems especially providential, at the beginning of this great period of reconstruction in our churches, that the denomination has so thoroughly equipped itself with organizations to do its fundamental tasks, and that these organizations are working so harmoniously. Will the churches use to the full the facilities for their work which have been provided?



A RELIGIOUS EDUCATION PROGRAM

THE Religious Education program in Kansas has grown out of a demand for religious leadership in keeping with the social and intellectual developments of the whole people. A development which

manifests itself in better homes, in finer culture of both mind and habits, in schools which are the last word in all modern equipment, in a public school curriculum under the inspiration of leading educationalists will, in

the very nature of things, create a corresponding demand for a like development in the realm of religious education. In keeping with this demand the work of religious education is being dealt with as follows:

First—Organization.

A state Committee on Religious Education of seven members, one from each local Association in the state. The members of this committee represent, individually, the interests of religious education in their own Associations; collectively, they are responsible to the State Conference. This committee, with the Secretary, is responsible for leadership in religious education in the state. This Committee acts in an advisory capacity to the Secretary who, in turn, makes a monthly report of his activities and plans. Thus there is the simplest organization, responsible alike to the State Conference and also to the Education Society.

Second—A Theory.

Of necessity there must be a theory of religious education. This theory has been set forward in few and simple terms. It is expressed in the proposition that the home, the church school, together with all the organizations of a Christian society, are charged with the duty of fitting "each life for complete living, by unfolding the religious nature, by commitment to Jesus Christ and by training for service in His Kingdom." This is not a cold, intellectual proposition. It is deeply spiritual in the best sense of that word—and awakens every true activity of heart and

mind. It consecrates will and mind and sanctifies every method.

Third—Methods.

A first step in the development of the work has been a campaign of visitation to the ministers of the state. The minister is the key to the situation not only locally, but also in the state. He must be won and made an enthusiastic believer in the gospel of religious education. Out of this new enthusiasm comes the preaching that enlists the Christian forces of the community. Many Institutes have been successfully held. These have been for ministers gathered in Association groups and also for local churches. The most interesting of these have been with the ministers. These have been interesting times for the Secretary! A plan is now being worked out whereby the Secretary and the Superintendent of the Conference will be joint leaders in a day's local Institute covering the united program of the denomination. In support of the plans and programs of these Institutes a very large number of leaflets and books have been sold and distributed.

Fourth—Results.

An increasing number of our churches are setting apart special persons, either as Directors of Religious Education or as members of committees charged with the special task of developing the efficiency of the local church and school. For the most part these persons serve without remuneration, save as the church willingly sets aside certain sums of money for equipment.

FINANCIAL STATEMENT FOR OCTOBER, 1919

		Churches, Individuals	Women's Societies	Legacies	Other Sources	Total
RECEIPTS FOR OCTOBER	This Year	4,535.45	1,358.42	2,862.25	505.88	9,262.00
	Last Year	4,578.91	1,120.05	1,045.21	.....	6,744.17
	Increase	.....	238.37	1,817.04	505.88	2,561.29
	Decrease	43.46	.....	.....	.....	43.46

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

We are glad to welcome Rev. Henry M. Bowden of Springfield, Massachusetts, who has entered upon his duties as Director of the Department of Immigration Work for The Congregational Home Missionary Society and The Congregational Sunday School Extension Society. Also Rev. Karl F. Henrikson of Chicago, who is to be in charge of our Sunday School work in connection with the Finnish churches.



A letter from a school teacher to one of our workers in the Middle West reveals a very needy situation. She says, "I have nine pupils in my school and only one of them knew what the Bible is. They do not know 'Now I lay me down to sleep,' never heard of the Lord's Prayer, and do not know Sunday from any other day in the week.' Such a situation is all too frequent in the large country districts of the West, but with our work progressing as it is, and with increased funds we shall be able to come into touch more and more with these needy communities.



From many letters of general interest, one from a fifteen year old boy who is secretary of a missionary Sunday School, contained ten dollars for special relief work, followed soon afterwards by another like amount for our own extension work. Another message told of the service of one of our Sunday School superintendents in a missionary field for the boys in a little frontier town unreached by the church, to the effect that whenever word came to this Christian layman of a boy around town needing moral help he was after him, and in such a way that the lad never suspected it.



In Northern California Rev. Asa B. Snider, one of our field workers, has recently done a piece of real pioneering, in visiting the Hyampon community, a place which is more than one hundred miles from the nearest railroad. Twenty-six miles of this distance is without even a wagon road. The trail is through a rough range of mountains. The population consists of about one hundred people, farmers and stock-raisers, who are located in a valley surrounded by great mountains. It will cost fully \$150,000 to build even a possible wagon road to this community. Hence, the people have been shut in to a large extent, and few religious services have been held during the past ten years. During his trip to this community, which was almost entirely on foot, Mr. Snider held three services, at the first of which there were fifteen men, six boys and two women; at the second, forty-two were present, about one-half of which were men, and at the third gathering, although it was raining, thirty-three attended. It proved to be an opportunity to make known a vital Christian message, and both minister and people greatly enjoyed the occasion. Mr. Snider found in the midst of a somewhat rough class of people who were given to profanity and fighting a few of the finer type. The officers of the law being a long way off, the people usually settled their own disputes, not infrequently with a knife, club, or revolver. The need for missionary work is, therefore, apparent.

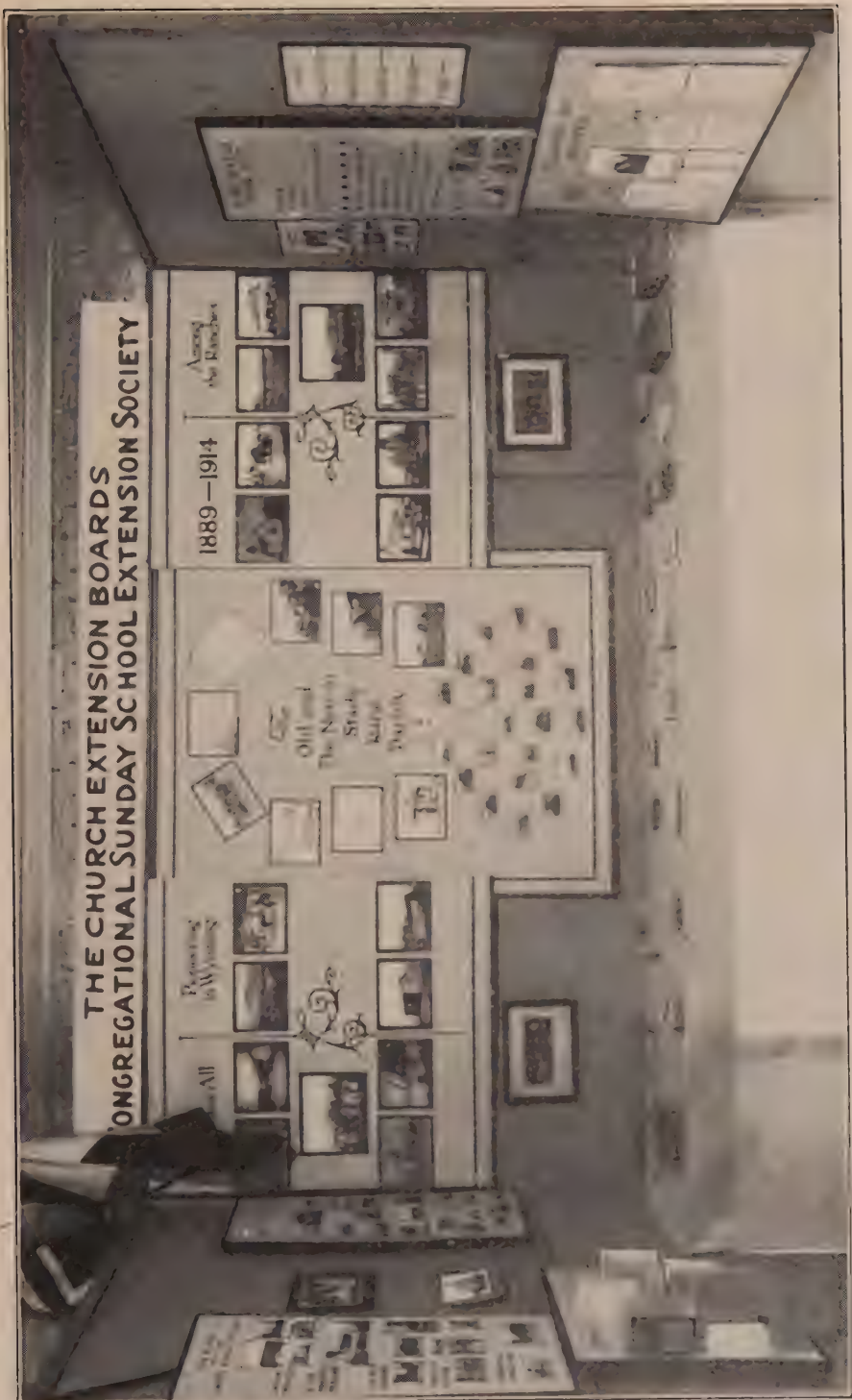


EXHIBIT OF THE SUNDAY SCHOOL EXTENSION SOCIETY, GRAND RAPIDS, OCTOBER 21-29

OUR EXHIBIT

THE Eighteenth Biennial Meeting of the Congregational National Council found the Sunday School Extension Society taking its place among the fine array of exhibits, and setting forth some of the essential features of its nation-wide work. The exhibit included scenes of rural, village and city activities; also work along Americanization lines. The three central panels were of especial interest. The one to the left entitled "Americans All" and "Pioneering in Wyoming" illustrated the Americanization and frontier features of our extension work. The panel to the right showed scenes "Among the Ranchers," and pictured the evolution of a northwestern frontier town of the cowboy type, an early missionary enterprise, to a modern city and fine church plant. The center panel called "The Old and the New in Stady Rural Parish" illustrated a great rural parish which until recently was served by one missionary pastor, who travelled over a territory seventy-two miles long and from ten to thirty-five miles in breadth. In this parish there are four missionary churches and twelve missionary Sunday Schools. One of the scenes might well be called "The long, long, trail to Stady." Another indicated the conditions of the little town itself, still ten miles from the nearest railroad, with its post-office, general store, blacksmith shop, automobile garage and bank. The one room shack, with the lonely figure of a man at the door, was fitted up for a student from New York City who has spent two summers at four of the twelve places in the parish. Underneath the original of the picture the words were written:

The village preacher's modest mansion
rose;

A man he was to all the country dear;
Remote from towns he ran his godly race,
* * * * Nor wished to change his place.
Unskillful he to fawn or seek for power,
By doctrines fashioned to the varying
hour,

For other aims his heart has learned to
prize,

More bent to raise * * * * than to rise.

Other pictures in this group are those of the Junior Red Cross workers, who have demonstrated the fact that there are some things that young people can do that no one else can do; "Out of the old house into the new," indicating the material progress being made, and "Harvest Scenes," including one where a farmer's daughter became a gleaner and astonished her father by earning sufficient money to take her through a Normal School course the following winter.

The side panels presented the work in a more general way. One of these illustrated "The Place of the Mission Sunday School," showing actual scenes from frontier, city, suburb, slum, and foreign communities. Another showed a miscellaneous group of mission schools from all sections of the country "From Coast to Coast," giving a good idea of existing conditions throughout the land. Other panels gave pictures and facts concerning Children's Day, its purpose and aim; another was devoted to statistics, and still another presented the several leaflets published during the past two years by the Society.

A glance at some of the pictures in our exhibit might suggest to those strange to the actual conditions, not only flourishing organizations, but schools solidly grounded in the Pilgrim faith and practice. In reality they are made up of folks from families representing many denominations, and present a fascinating study of Congregationalism in the making. The missionary workers who brought them into being are Christian statesmen in a territory calling for talent, self-sacrifice, and devotion, and we cannot overestimate our debt to them. Their task demands a life of almost ceaseless effort. They are on the frontier line of active service, possessing the optimism of a great purpose.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE CHRISTMAS FUND FOR NINETEEN HUNDRED AND NINETEEN

SCARCELY any reader of this article but knows how difficult it has been all through 1919 to maintain the usual standard of living. Indeed, even to maintain a much curtailed standard of living has for most of us, been an almost impossible thing.

Who can estimate the number who had to struggle on without any advance in income? And those who had such an advance found it counterbalanced by the higher prices and the diminished purchasing value of the dollar.

So we have all been, in greater or less degree, under the same adverse conditions. This has brought to us a sense of fellowship and mutual sympathy. We have desired to help, so far as we could, the other fellow, worse off than ourselves.

The writer of this article has been in a position of contact, either personally or by correspondence, with several hundred people whose resources were painfully inadequate to their needs and these times. These people are aged Congregational ministers, widows of ministers, or dependent children of ministers either infirm and not able to provide for themselves or young and requiring the care of others.

Not one of these had the ability to increase his income except it may have been in a very small amount. Feeble in body, way worn by the long journey, they need rest, suitable food and clothing, the care of a physician and above all the tender and loving helpfulness of relatives or friends.

It has been the grave responsibility of the Board of Ministerial Relief to minister to these "beloved of the Lord" during the year 1919.

The Board has, of course, paid in full all it promised at the beginning of the year. But this was far too small, with a maximum of \$350 and an average of \$225.

Ten per cent of the annual grant was added to the October checks by special action of the Board. This addition required several thousand dollars and overdrew the funds in hand at the time. For a week it seemed that the only way out would be to borrow two or three thousand dollars at the bank. On a Saturday it was decided that this must be done on the following Monday, unless the mails brought to us that morning the needed funds. Some of us made it a matter of prayer. God heard our petition and rewarded our faith, for more than \$2,300 came in on Monday morning.

The Board has done for these veterans what it could along special lines, such as clothing, by the aid of many friends and organizations in the churches, by special gifts sent in for the purchase of fuel, and emergency grants from gifts for immediate use.

Still the need for immediate increase of funds is urgently pressing. How shall we meet it? The answer is provisionally at hand—**through the Christmas Fund.**

The Christmas Fund is an established custom. For seventeen years it has not failed. It has steadily grown. Last Christmas it was nearly \$15,000.

For the Christmas of 1919 we are asking for \$25,000.

This large increase is justified by the facts already stated.

In these times these old soldiers of the hard fought battles of past years must have larger resources.

They must not be allowed to suffer.

They must be relieved of anxiety.

We must help them to bear their burdens for they cannot bear them alone.

A CHRISTMAS FUND of \$25,000 will do it.

The Christmas Fund is distributed in cash. We buy no gifts for them. With these checks they pay rent, buy fuel and food, pay doctors' bills and settle the account at the drug store and the grocery. They square up for the year.

Thus they start the New Year with a clean, white page.

They thank God and take courage.

They lie down and sleep, for God sustains them. With a winning faith, for they live near to God and are on the very borderland of His heavenly dwelling place, they invoke His blessing upon every one who has given to the Christmas Fund for the

glory of His Son, who though rich was born in a manger and for their sakes become poor.

Dear friends, we know something of your own needs, we are not unaware of the endless calls which come to you; but here is a call in response to which we can minister to Christ Himself, for He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

PLEASE REMEMBER

1. We hope to receive your donation to this Fund, so that we can mail the Christmas checks, which go to all parts of our country, by December 20th.

2. But as heretofore we will gladly receive contributions up to January first, sending New Year checks for all sums received too late for the Christmas checks.

3. On request, your gift will be credited under the apportionment of your church. Be careful in such a case to give the name and location of the church.

4. Address all letters to 287 Fourth Avenue, New York City.

The Secretary of the Board will be glad to answer any questions asked.

WILLIAM A. RICE,
Secretary.



EXCERPTS FROM THE BIENNIAL REPORT PRESENTED AT GRAND RAPIDS

A GLANCE at the present insufficiency of our attainments will reveal the importance of enlarging and increasing, rather than diminishing or suspending, Ministerial Relief endeavor.

The maximum regular grant, not including specials, since January 1st, 1918, has been \$350, this sum being, as a rule, available only in the cases of those who have served thirty-five years or more in the Congregational ministry, and where two people share in the grant and whose needs make the largest sum possible, a necessity. The average annual pay-

ment to those on the roll during this biennium has been only \$225.

The Board's roll during the past two years contained 369 names, of whom 200 were ministers, 155 widows and 14 orphans. After careful examination of the facts submitted to the Board, we learn that in addition to the 369, there are 185 others, making the total number of dependents 554. Many of these are invalids. Most all of them are well advanced in years. All are incapacitated for the kind of service that would enable them to earn money dependably.

These quotations from a few re-

cent letters from the Board's beneficiaries, will convince us that we need to enlarge our resources:

"The high prices for food, fuel and other necessities have made it impossible to meet expenses"

"With the winter near at hand, only our Heavenly Father knows what we shall do."

"I was robbed of what my wife and I could have retired on in simple comfort. I never dreamed of applying for aid till almost the hour of writing you."

"The long years through which I have passed during my nervous affliction have robbed me of all the ready cash that I had saved in my earlier life. I have no other source of income than the Board of Relief."

"My wife and I are very feeble and almost entirely dependent upon others to care for us. I am unable to command language to express our gratitude to God for the aid of this Board."

"My husband is just completing fifty years in the ministry. He became so very ill about seven weeks ago that we have been obliged to have a nurse. He is very low with delirium and can remain with us but a short time."

"With all my efforts to keep down our expenses they have been heavy and it has been impossible to meet them."

"I am earning something, hanging coats in a General Store, but find it hard work and get very tired being on my feet nine hours. I am now in my 71st year."

"I am still living. The high prices of everything, and increasing infirmities make life a struggle, but God is good."

"My only support is the quarterly check from the Board."

"My disability, in addition to the infirmities of one who is 74, is total blindness."

"Provisions and clothing are so

high that we have to be really destitute. My husband is ill in bed most of the time. My own health is very poor. We have only four sheets and three towels."

"My husband is still in bed and the doctor says he will never be able to walk again."

"My husband is much more feeble; I have to dress, bathe and shave him. I am not able to earn any money. I dread the approaching winter."

"It has been a hard time for both my wife and myself. I have been ill for two months. We cannot afford to hire help. Clothing we cannot think of getting."

"The cost of living, food and clothing is more than doubled. What would the aged ministers do if it were not for the Congregational Board of Ministerial Relief?"

When confronted with such distressing conditions of so many aged ministers and widows of ministers, what are our thoughts? I venture to say—

That we are thinking of the pity and the shame of it all.

That their splendid record ought to make such treatment impossible.

That the ability of the churches to provide for their reasonable comfort, is beyond question.

That God cannot approve of our indifference and neglect.

That it must limit His blessing upon the labors of the present ministers and churches.

That it seriously affects the present supply and quality of recruits for the ministry.

That it must subject our churches to the criticism of the business world, for such conditions contradict the standards and teaching of the Church concerning honesty and justice.

That the time has come when this injustice should cease, when suitable and loving provision should be made for the heralds of the Cross.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

OUR TASK

IT is urged that Christian Americanization is a task for the churches. No more effective service along this line is being given to our country than that rendered by the graduates of the Schauffler School. Every Congregationalist should know about this School, and every Congregational woman should be interested in the Schauffler Fund. Since the Federation chose to make this Fund their part of the Tercentenary Gift, all returns should be in by October 1, 1920. Less than half of the Fund is yet to be raised, and it is hoped that returns may be made as early as possible. Will not individuals forward their gifts by January 1, 1920? Just get in touch with your state chairman. In the Eastern Division, both Connecticut and New Hampshire have made full returns. Which will be the next state to meet its assignment? Why not yours?

Eastern District.

Assigned	\$67,080.00
Paid	46,968.22
Balance Due	\$20,111.78

Chairman Miss Dora H. Moulton,
9 Hill Street,
Portland, Maine.

TOPIC FOR JANUARY, 1920

Congregational Home Missionary Society

"CALLED TO THE COLORS"

Service of Song:

Old Familiar Hymns:

O, God Beneath Thy Guiding Hand,
Leonard Bacon, 1838

The Breaking Waves Dashed High,
Felicia D. Hemans

O Say, Can You See, Francis S.
Key, 1775

Mine Eyes Have Seen the Glory,
Julia Ward Howe, 1861

New Hymns:

Your Flag and My Flag, Grace W.
Conant, 1909

America and Her Allies, Washing-
ton Gladden, 1918

The Nation, Jason Noble Pierce,
1912

The Kingdom of God, Allen East-
man Cross, 1918

American Army Hymn, Allen East-
man Cross, 1918

Scripture: Genesis 8: 8-18 (The Conve-
nant of the Rainbow).

Prayer: For the three men who have
been recently called to service as
heads of special field departments:

Rev. Luman H. Royce, City Work.

Rev. Malcolm Dana, Rural Work.

Rev. Henry M. Boyden, Immigration
Work.

Short Talks on "The Greater Parish at
Star, No. Carolina."

Out Stations,

Academy,

Farm,

Hospital,

Homes.

Reception of Offering.

Unison Petition:

O Lord, our Savior, Thou who didst
come to seek and save, hear our
prayer for those, who at thy com-
mand, have gone forth to preach
the Gospel, heal the sick, brighten
the lives of little children, lighten
the load of the burden-bearers;—
Preserve them from all danger,—
Guard them in all perils,—Comfort
them in all perplexities,—Reward
their labors with Thy special bless-
ing. We ask this in Thy Name.
Amen.

Material: Songs found in Council Hymnal
"A Larger Parish in North Carolina,"
by Malcolm Dana. Map, and pic-
tures.

A NEW TREASURER

At the recent Annual Meeting of the Fed-
eration Mrs. Philip Suffern of New Jersey
was elected treasurer of the Federation, to
take office January 1st, 1920. After that
date, checks should be made payable to
Lucy D. Suffern.

FOURTEENTH ANNUAL MEETING

THE Annual Meeting of The Congregational Woman's Home Missionary Federation at Grand Rapids, Michigan, opened with a meeting of the Executive Committee and delegates at 3:15 P. M. on Tuesday, October 21st, in the First Methodist Church where all the sessions of the Federation were held. This beautiful church is quite new and most conveniently located within two blocks of Park Congregational Church, the headquarters of the National Council. The Birthday dinner served at the dinner hour to more than two hundred women was an enthusiastic celebration of the fourteenth anniversary of our Federation's organization. An excellent program of music by the Schaufler girls' quartette and toasts had been arranged. "Happy Birthday" greeting was given by the first Federation President, Mrs. B. W. Firman of Chicago. The Roll Call of states resulted in greetings and gifts amounting to approximately five hundred dollars from the thirty-five states that constitute our Federation. Mrs. H. H. Hart of New York, our retiring President, spoke most earnestly on "Our Land of Promise"; Mrs. C. R. Wilson of Michigan on "Pilgrim Daughters of Today"; Miss Edith Scamman of Maine on "Carry On"; Mrs. Williston Walker of Connecticut on "1920"; and Mrs. J. J. Pearsall of New York on "The Return of the Mayflower". The banquet room was artistically decorated with autumn boughs, and the tables were made most attractive with yellow candles. Mrs. Timothy Harrison of Indiana presided at the banquet.

On Wednesday the morning session was presided over by the President, Mrs. Hart; and devotions were led by Mrs. H. L. Wilton of Michigan; greetings were given by Mrs. I. P. Powell and the response by Mrs. G. A. Southall of Indiana. The President's message, the Secre-

tary's report and the report of the Treasurer were all of deep interest and splendidly summed up the work of the year. The new officers elected were Mrs. Williston Walker of Connecticut, President, Mrs. Phillip Suffern of New Jersey, Treasurer; Mrs. G. A. Southall of Indiana, Vice President of the Middle District; Miss H. A. MacLafferty, Vice President of the West; and three members-at-large, Mrs. Harry E. Smith of Washington, D. C., Mrs. H. H. Hosford of Ohio, and Mrs. Gardner Stickney of Wisconsin.

The inspirational program of Wednesday afternoon was of a high order of excellence. Mrs. Charles Hutchison of Ohio, reported encouraging progress in the Schaufler Fund. Miss Olive G. Gibson, Field Secretary for Schaufler School, talked delightfully and in a most original manner on "Christian Americanization". We were glad to hear the Schaufler girls again and this time in native costumes. Mrs. Franklin H. Warner of New York told in a charming way of a recent automobile trip she had taken among Congregational churches and schools of our South West, making us feel more than ever the duty and opportunity that is there for us. The Installation of the new officers was conducted by Mrs. Ida Vose Woodbury in behalf of the Federation in a very impressive manner, thus ending a program whose inspiration will long be ours.

On Friday morning Miss Miriam F. Choate led an Open Forum on "Methods of Organization," "The Reconstruction Campaign," "Summer Conferences," "Young People's Work," "Mission Study and Literature," "Missionary Money."

Most appealing was this annual meeting of the Federation in summoning us all to greater endeavor than ever before for the Christian and patriotic work of Home Missions. MRS. TIMOTHY HARRISON.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

AT the closing session of the recent Annual Meeting of the Federation an Open Forum was held, for the discussion of practical and effective methods of work and organization. One section of this Forum was devoted to Young People's and Children's Work and the plans outlined were so suggestive and helpful that it was felt that all leaders in such work would be glad to have them summarized in some detail.

For young women two very definite plans were presented. One was the "Reconstruction Unit" plan, based on the Federation's leaflet, "Working Directions for Reconstruction Units," which summons our young women to enlist actively in the preparation of the equipment needed by all our missionary workers. The other was the Conquest Campaign which, during the coming months, is to be emphasized by both the Federation and the Foreign Boards especially as a young woman's movement. Both of these plans are set forth in the Federation's bulletin, "Plans and Programs for Young People's Work", which also summarizes the excellent material that is available for programs and for Mission Study classes.

Christian Endeavor Societies will find their needs cared for in the leaflet, "Twelve Missionary Topics," to be issued by the Education Society in December, and by the helps to use in connection with these topics that will be published in the Congregationalist and the Wellspring during the coming year. Sunday Schools will, of course, find their best help in the Tercentenary Chart, with its accompanying Hero Tales. This should be used in all our Sunday Schools. This year supplementary graded

material will be provided for the homeland months in the form of a set of "Primary Picture Stories," six stories and pictures for the little children. The set will sell for twenty-five cents and may be ordered from the Federation.

For "Teen Age Groups two practical forms of organization were outlined. "Puritan Girls" has been successfully worked out in Indiana and full particulars may be had by writing to Miss Alma Sickler, 220 East 11th Street, Indianapolis, Indiana. Send ten cents when you write to cover postage and cost of leaflets. "Pilgrim Daughters" is being developed in Massachusetts and information concerning it will be furnished by the Federation. Hand work and study suggestions for such groups are found in the bulletin "Plans and Programs for Young People's Work."

For Children's Work abundant and helpful suggestions were made. The Federation bulletin, "Plans and Programs for Children's Work," formed the basis for these suggestions. The Mayflower League that has been worked out in Massachusetts, the new plans that are being prepared by the Education Society for the "Week-Day Session of the Church School", the large variety of material for programs and story telling, and the many things that children can make for our mission schools and workers were all clearly presented. The Here and There Stories were particularly spoken of and leaders were urged to subscribe for them in large enough quantities to permit of a story being given each month to every child in a Sunday School class or department. The subscription rates are so low that this can easily be done.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for October, 1919

The Daniel Hand Educational Fund for Colored People

Income for October from Investments \$2,215.92

Current Receipts

EASTERN DISTRICT

MAINE—\$188.54.

Bangor: Hammond St. Ch., 29.95. **Biddeford:** Second Ch., 10. **Bingham:** Ch., 10. **Bristol:** Ch., 8. **Elliot:** First Ch., 15. **Hallowell:** Old South Ch., 10.16. **Lewiston:** Pine St. Ch., 25. **Lincoln:** Ch., 7. **Mexico:** Ch., 6. **Millinocket:** M. P. A., 10. **Newcastle:** Ch., 7. **North Waterford:** Ch., 5.50. **Portland:** Woodfords Ch., 31.11; S. S., 3.82. **Stonington:** Ch., 4.50. **Westbrook:** Ch., 5.50.

NEW HAMPSHIRE—\$773.21.

(Donations 423.79, Legacy 349.42)

Alton: Ch., 5.67. **Amherst:** Ch., 7.20; S. S., 7.87. **Charlestown:** Evangelical Ch., 9.72. **Concord:** First Ch., 53.31. **Exeter:** F. J. L., 10. **Franconia:** Ch., 10.10. **Hancock:** Ch., 5. **Hanover:** Ch. of Christ at Dartmouth College, 49. **Jaffrey:** Rev. D. C. T., 5. **Lancaster:** First Ch., 7.04. **New Ipswich:** Ch., 6. **Newmarket:** Ch., 7.56. **North Hampton:** Ch., 8. **Portsmouth:** "A Friend," 200. **Orfordville:** Ch., 4.18. **Salisbury:** Ch., 3. **Walpole:** Ch., 5.88. **Winchester:** F. W. P., for Straight College, 5. **The New Hampshire Female Cent Institution and Home Missionary Union,** Miss Annie A. McFarland, Treas., \$14.26.

Legacy.

Keene: Elisha Ayer, 1,048.26, (reserve legacy 698.84), 349.42.

VERMONT—\$488.95.

(Donations 212.28, Legacy 276.67)

Bennington: H. H. W., 2.50. **Benson:** Ch., 13.85. **Clarendon:** First Ch., 12. **Corinth:** First Ch., 6. **Hartford:** Second Ch., 4.84. **Lyndonville:** Ch., 10. **Morrisville:** Ch., 4.36. **North Bennington:** Ch., 15.99. **North Craftsbury:** Ch., 15. **Rochester:** First Ch., 15. **St. Johnsbury:** South Ch., 2. **Stowe:** Ch., 12. **Vergennes:** S. S., 3.82. **West Townshend:** Ch., 1.56. **Wilmington:** Ch., 16. **Windsor:** Old South Ch., 10. **Woodstock:** Ch., 56.46; S. S., 10.90.

Legacy

Barnet: Alexander Holmes, 276.67.

MASSACHUSETTS—\$9,928.72.

(Donations 3,719.18, Legacies 6,209.54)

Amherst: South Ch., 7.17. **Athol:** J. A. McG., for Talladega College, 25; S. C. W., for Talladega College, 2. **Auburn:** Ch., 23. **Ballardville:** Union Ch., 28.96. **Blandford:** First Ch., 14. **Boston:** Mt. Vernon Ch., 89. C. E. J., for Talladega College, 15; W. D. W., for Talladega College, 5. **Bradford:** First Ch. of Christ, 15. **Braintree:** First Ch., 14.25. **Bridgewater:** Central Square Ch., 5.83. **Brighton:** First Ch., 28.02. **Brookline:** Harvard Ch., 304.92. **Cambridge:** Pilgrim Ch., 34.51; A. H., for

Straight College, 5. **Chicopee:** M. H. C., for Talladega College, 10. **Cohasset:** Second Ch., 7.37. **Dalton:** F. G. C., for Talladega College, 100; Miss C. L. C., for Straight College, 25. **Dorchester:** Second Ch., 47.94. **Douglas:** First Ch., 4. **Dracut Centre:** Ch., 3.77. **East Boston:** Baker Ch., 3.33. **Enfield:** Woman's Missionary Society, 40. **Fall River:** Central Ch., 62.55. **The Misses A. H. and C. L. B.,** 50. **Feeding Hills:** Ch., 10.15. **Framingham:** Grace Ch., 25.69. **Granby:** Ch., 5.85. **Greenfield:** Second Ch., 50. **Groton:** Union Ch., 6.15. **Hadley:** First Ch., 2. **Hatfield:** Ch., 91.64. **Haverhill:** Center Ch., 18; Riverside Memorial Ch., 15; West Ch. C. E. Soc., 7.50. **Holbrook:** Winthrop Ch., 53.65. **Holden:** Ch., 17.49. **Housatonic:** Ch., 9. **Hudson:** First Ch., 10. **Jamaica Plain:** Boylston Ch., 5.96. **Leominster:** Pilgrim Ch., 23.10. **Lowell:** Highland Ch., 10. **Marblehead:** First Ch., 26. **Medford:** Mystic Ch., 27.12. **Methuen:** First Ch., 22.35. **Middlefield:** Ch., 9.20. **Millers Falls:** Ch., 9. **New Bedford:** North Ch., 19.44. **Newburyport:** Central Ch., 35.75. **Newton Highlands:** Ch., 50. **Newtonville:** Central Ch., 100; Central Ch., S. S., for Talladega College, 25. **Northampton:** First Ch., 34.98; F. A. C., for Talladega College, 40; Mrs. F. B. L., for Talladega College, 20. **North Blandford:** Second Ch., 2. **Northboro:** Evan. Ch., 29.17. **Northbridge:** Rockdale S. S., 3.17. **Norwood:** First Ch., 22. **Petersham:** A. D. McN., for Talladega College, 25; Miss E. B. D., 100; E. B. D., for Talladega College, 25. **Pittsfield:** Mrs. C., for Talladega College, 10. **Randolph:** Ch., 15.54; S. S., 15. **Rockland:** Ch., 5.75. **Royalston:** First Ch., 1.92. **Shrewsbury:** Ch., 45. **Somerset:** Ch., 4.23. **Southampton:** Ch., 25. **South Ashburnham:** Peoples Ch., 5.50. **Springfield:** First Ch. of Christ, 56.32; D. R. B. N., 10; C. F. A., 20; F. B., 25; Mrs. J. H. A., 20; Mrs. M. D. C., 5; T. F. D., 5; Mrs. S. B., 5; St. John's Missionary Fund, 35; W. C. U., 5; Miss Z. L., 15, for Talladega College. **Taunton:** Winslow Ch., 20. **Upton:** First Ch., 5.16. **Waltham:** First Ch., 22. **Warren:** First Ch., 7.36. **Watertown:** Phillips Ch., 165. **West Brookfield:** Ch., 7.16; Missionary Soc., bbl. goods for Kings Mountain. **Westfield:** Mrs. I. M., for Talladega College, 10. **West Newbury:** A. R., 2; M. M. R., 5, for Straight College. **Mr. and Mrs. N. R. F.,** for Straight College, 4. **West Springfield:** First Ch., 43.19. **Weymouth:** First Ch., 27. **Whitman:** First Ch., 21.22. **Winchester:** First Ch., 123.75. **Winthrop:** Union Ch., 34.37. **Woburn:** Montvale Ch., 4.25; North Ch., 15.99. **Worcester:** Hadwen Park Ch., 4.92; Park Ch., 18.69; Piedmont Ch., 103; Union Ch., 28.88; A. M. L., 1; Mrs. H. B. R., 5.

Woman's Home Missionary Association of

Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., for salaries \$754.

Legacies

Andover: Sarah A. Loring, 942.87. **Bedford:** Abbie L. Hartwell, 500. **Boston:** Charlotte M. Fiske, 1,666.67. **Newton:** John Ward, 2,500. **Wellesley Hills:** Sarah E. Wheeler, 600.

RHODE ISLAND—\$72.66.

East Providence: United Ch., 15.24; S. S., 2.85. **Kingston:** Ch., 10.93. **Providence:** Beneficent Ch., 30; A. W. F., for Talladega College, 5. **Tiverton:** Amicable Cong'l Ch., 6.39; Bliss 4 Corners, Ch., 2.25.

CENTRAL DISTRICT

CONNECTICUT—\$2,605.11.

Bloomfield: Ch., 41. **Bridgeport:** Mrs. J. H. Van T., 3. **Colchester:** First Ch., 28.55. **Darien:** S. L. H., 1. **Durham:** Ch., 15. **Eastford:** J. M. T., for Talladega College, 25. **East Hartford:** First Ch., bbl. goods for Talladega College. **East Norwalk:** Swedish Ch., 1.36. **Ellsworth:** Ch., 15. **Greenwich:** A. H. M., 10; Mrs. C. M. M., 5; Mrs. J. L. M., 10; Miss S. M., 1, for Talladega College. **Hartford:** Asylum Hill Ch., 150; G. E. B., 5; S. T. D., 10; J. M. H., 5; W. W. J., 10; C. E. T., 5, for Talladega College. **Higganum:** E. G. H., for Talladega College, 20. **Lakeville:** Mrs. H. B. N., for Talladega College, 5. **Madison:** First Ch., 10. **Meriden:** Mrs. F. P. G., for Talladega College, 10. **Middletown:** Mrs. M. L. P., for Tougaloo College, 25. **Milford:** N. S. B., 10; G. B. C., 10; H. W. C., 5; H. W. G., 5; F. R. M., 25; J. W. M., 10; Mrs. S. C. N., 5; O. T. P., 5; A. A. S., 10; R. A. S., 5; M. P. T., 5; C. W., 100, for Talladega College. **Mystic River:** Ch., 16.37. **Naugatuck:** H. B. T., for Tougaloo College, 100. **New Britain:** H. M. S., for Talladega College, 50. **New Haven:** The Church of the Redeemer, 59.86; Center Ch., 300; Plymouth Ch., 10; Mrs. E. B., 25; H. W. B., 5; Mrs. M. H. F., 10; W. R. D., 5; L. M. L., 3; W. M. P., 5; E. B. R., 10; A. P. S., 5; M. G. T., 10, for Talladega College. **S. E. D.**, 10. **New London:** First Ch. of Christ, 32.14; Second Ch., 115.98. **Newtown:** H. C. H., for Talladega College, 5. **Norfolk:** H. E. B., for Talladega College, 25; Mrs. H. E. B., for Talladega College, 25. **Norwich:** W. A. A., 5; Miss E. M. N., 10, for Talladega College, 40. **Sherman:** First Ch., 25. **Simsbury:** First Ch. of Christ, 9.22; J. R. E., for Talladega College, 25. **So. Manchester:** F. C. Jr., for Talladega College, 25. **Southport:** J. H. P., 25. **Suffield:** First Ch., 20. **Taftville:** S. S., for Lexington, Ky., 10. **Terryville:** C. I. A., for Talladega College, 30; G. C. C., for Talladega College, 50; "Friend," 14. **Thompson:** Ch., 10.05. **Wallingford:** F. M. C., for Talladega College, 5. **Waterbury:** A. A. E., for Talladega College, 10; Miss A. G. F., for Tougaloo College, 15; B. P. H., for Talladega College, 10; K. P., 100; Mrs. K. P., for Tougaloo College, 25; Mrs. E. H. S., 100. **Watertown:** M. H., for Lexington, Ky., 50; G. A. H., 5; Mr. & Mrs. M. H., 25 for Tougaloo College; M. H., for Talladega College, 20. **Wethersfield:** R. R. W., for Talladega College, 5. **Windsor:** Ch., 12.91. **Winsted:** Second Ch., 19.28; Miss E. B. C., for Talladega College, 5. **Woodstock:** First Ch., 21.74; First S. S., 3.33.

Woman's Home Missionary Union of Connecticut, Mrs. George Dahl, Treas., 441.32 (20 of which for Saluda, N. C.)

NEW YORK—\$3,673.49.

Albany: H. A. E., for Talladega College, 10. **Amherst:** Ch., 4.80. **Brooklyn:** Lewis Avenue Ch., for Agnes Louise Kindergarten, Talladega, Alabama, 36; Parkville Ch., 2.10; J. E. B., 10; J. O. B., 5; J. H. P., 100, for Talladega College; W. H. C., for House, Talladega College, 2,500;

W. H. H., for Talladega College, 10. **Candor:** Ch., 20.50. **Cortland:** Second Ch., 2.52. **Ellington:** S. S., 2. **Greene:** First Ch., 7.50. **Homer:** Ch., 25. **Ithaca:** First Ch., 38.02; Mrs. M. E. C., 1; S. M. M., 1; A. R. S., 5 for Jos. K. Brick School. **Jamestown:** Pilgrim Memorial Ch., 2.55. **Lake View:** Ch., 3.36. **Mayville:** Mrs. J. H. D., 10. **Middletown:** First Ch., 15.65. **Mount Sinai:** Ch., 4.55. **Newark Valley:** Ch., 3.60. **New York:** M. F. M., for Tougaloo College, 100; J. H. S., for Talladega College, 50. **North Evans:** Ch., 3; Y. P. S. C. E., 75c. **Norwich:** F. M. B., 10; Mrs. M. B. R., 20 for Talladega College. **Oxford:** First Ch., 15. **Paris:** Ch., 7. **Poughkeepsie:** First Ch., 42. **Richmond Hill:** Pilgrim Ch., 15. **Riga:** Ch., 5.42. **Riverhead:** First Ch., 17.90. **Roscoe:** Ch., 4.20. **Schenectady:** Pilgrim Ch., 18. **Sherburne:** C. S. G., for Talladega College, 250; Mrs. G. P. N., for Talladega College, 150. **Spencerport:** Ch., 12. **Syracuse:** Mrs. E. M. H., 10. **Walton:** First Ch., 23.95. **White Plains:** Westchester Ch., 89.12 (of which from White Plains Cong'l 35.12 and Scarsdale 54.) **Woodside:** Miss C. L. B., 10.

NEW JERSEY—\$658.94.

East Orange: First Ch., 81.94; Trinity Ch., 122.15. **Glen Ridge:** Mrs. G. W. M., for Operating Table at Ryder Memorial Hospital, 100. **Montclair:** First Ch., 50. **Paterson:** First Ch., 15; First Ch., for Ryder Memorial Hospital, 50. **River Edge:** First Ch., 4.85. **Rutherford:** T. B. H., 10. **Upper Montclair:** Christian Union Ch., 225.

PENNSYLVANIA—\$99.02.

Harrisburg: Mrs. E. G. T., 10. **Kane:** E. W. O., 5. **Lifitz:** N. C. S., for Marion, Ala., 2. **Meadville:** Park Avenue Ch., 15. **Olyphant:** Bethel Ch., 7.02. **Pittsburgh:** Puritan L. M. Soc., 10. **Warren:** Mrs. C. J. C., 50.

DISTRICT OF COLUMBIA—\$64.42.

Washington: Ingram Memorial Ch., 64.42.

OHIO—\$858.26.

Ashland: Ch., 3.89. **Cincinnati:** Mrs. T. M., 5. **Cleveland:** First Ch., 16.64; F. M. C., for Talladega College, 5; Mt. Zion Ch., 14.11. **Columbus:** First Ch., 75; Plymouth Ch., 38; South Ch., 19.81. **Elyria:** First Ch., 57.80. **Kent:** H. L. S., for Talladega College, 25. **Mansfield:** Mayflower Ch., 11. **North Olmsted:** Ch., 7.45. **Oberlin:** First Ch., by A. H. C., 10. **Sandusky:** First Ch., 14.31. **Springfield:** Lagonda Avenue Ch., 11.32. **Toledo:** First Ch. S. S., 100 for salary of Prin. at Cappahosic, Va.

The Congregational Conference of Ohio, by Rev. J. G. Fraser, D.D., Treas., 128.83.

Woman's Home Missionary Union of Ohio, by Miss Mary H. Hutchison, Treas., 315.10 (12 of which for Pleasant Hill, Tenn.)

MICHIGAN—\$125.40.

Constantine: First Ch., furnishings for home, Ballard Normal School. **Lansing:** Mayflower S. S., class for Talladega College, 8.

Through Michigan Congregational Conference, by L. P. Haight, Treas., 117.40.

WESTERN DISTRICT

ILLINOIS—\$944.91.

(Donations 736.57, Legacy 208.34)

Alton: Ch., 20. **Aurora:** New England Ch., 26.25. **Chandlerville:** Ch., 11. **Chicago:** New First Ch., 14.26; Rogers Park Ch., 35; Summerdale Ch., 10; Warren Avenue Ch., 7.12; Waveland Ave. Ch., 4.44; A. M. A. Alumni of Chicago, 315.0; R. F. J., for Tougaloo College, 1.50; G. L. S. for Lexington, Ky., 10; A. F. W., 5; "A Friend," 8. **Elgin:** First S. S., for Pleasant Hill, Tenn., 10. **Galesburg:** Central Ch., 137.50. **Hins-**

dale: The Union Ch., 46. **La Grange:** First Ch., 85. **Lombard:** First Ch., 26.78. **Moline:** Ch., 18.40. **Oak Park:** Mrs. J. M. H., 5. **Paxton:** Mrs. J. B. S., for Marion, Ala., 5. **Princeton:** First Ch., 2.67. **Rosemond:** Ch., 15. **Sandwich:** Ch., 11.50. **West Chicago:** First Ch., 6. **Western Springs:** First Ch., 16. **West Pullman:** First Ch., 4.46. **Whitton:** Mrs. J. E. P., for Marion Ala., 3. **Winnetka:** Ch., 36.20. **Winnetka:** Ch., 80.99. "A Friend" in Ill., 30.

Woman's Home Missionary Union of Illinois, by Mrs. W. M. Fitch, Treas., 13.

Legacy

Earlville: Jacob A. Dupee, 375 (reserve legacy 166.66) 208.34.

IOWA—\$301.52.

Deloit: Ch., 75c. **Webster City:** W. M. Soc., for Ryder Memorial hospital, 50.

Through The Congregational Conference of Iowa, by S. J. Pooley, Treas., \$250.77. **WISCONSIN—\$1,859.29.**

(Donations 425.20, Legacies 1,434.09)

Antigo: Ch., 24.50. **Appleton:** S. S., Lincoln Mem., 50. **Barneveld:** A. M. P., 2.50. **Columbus:** Olivet Ch., 17. **Hartland:** Ch., 3. **La Crosse:** First Ch., 35. **Menasha:** Ch., 11. **River Falls:** S. S., for Peabody Academy, Troy, N. C., 31.44. **Williams Bay:** Ch., 6.

Woman's Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treas., 230.20.

Through the Wisconsin Congregational Conference, by L. L. Olds, Treas., 14.56.

Legacies

Eau Claire: O. H. Ingram (3,000 less tax 137.75) 2,862.25 (reserve legacy 1,908.16) 954.09. **Fond du Lac:** Julia A. Bryan, 480.

MINNESOTA—\$192.20.

St. Cloud: H. A. C., 2.

The Congregational Conference of Minnesota, by J. M. McBride, Treas., 125.53.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas., 64.67.

MISSOURI—\$267.03.

Kansas City: F. C. King, for Tougaloo College, 25; J. R. R., for Talladega College, 3.54. **Lebanon:** First Ch., 10.50. **St. Louis:** Pilgrim Ch., 22.75.

Woman's Home Missionary Union of Missouri, Mrs. E. B. Wilder, Treas., 205.24.

KANSAS—\$194.00.

Emporia: First Ch., 90.50. **Garden City:** Union Ch., 18. **Humboldt:** "A Friend," 9. **Leavenworth:** First Ch., 10. **Manhattan:** First Ch., 24.50. **Newton:** First Ch., 11. **Wakefield:** Ch., 15.

Through the Kansas Congregational Conference by Aaron Breck, Treas., 16.

SOUTH DAKOTA—\$167.81.

Bon Homme: Ch., 5.25. **Gregory:** German Chs., 12. **Redfield:** Ch., 8.10; A. L., 25. **Redig:** Union Ch., 3.30. **Scotland:** German Parishes, 50. **Tyndall:** Ch., 5. **German Ch., 5.** **Wessington Springs:** Anina Ch., 2.80.

Woman's Home Missionary Union of So. Dakota, by Mrs. R. B. Holden, Treas., 51.36.

NORTH DAKOTA—\$39.35.

Elgin: Ebenezer Ch., 12; Ebenezer Ch., C. E., 3; **Johannestal:** Ch., 8. **New Leipzig:** Philadelphia Ch., 7.

Through The Congregational Conference of North Dakota, by Bertha C. Stickney, 9.35.

NEBRASKA—\$108.30.

Avoca: Ch., 5.75. **Bertrand:** Ch., 14.40.

Bingham: Ch., 7.25. **Creighton:** Ch., 11.75. **Garland:** Gejman Ch., 4.40. **Hemingford:** Ch., 9.75. **Lincoln:** Plymouth Ch., 55.

COLORADO—\$77.80.

Colorado Springs: First Ch., 24.63. **Denver:** Fourth Avenue Ch., 13.30. **Tabernacle:** Ch., 3.50; **Plymouth Ch., 23.17;** Mrs. G. N. M. and J. M. S., 10. **Highlandlake:** Ch., 1.75. **Prairie Center:** Ch., 1.45.

MONTANA—\$28.00.

Great Falls: Ladies' Aid, for Crow Agency, 7. **Livingston:** Ladies' Aid, for Crow Agency, 18. **Osborn:** S. S., for Crow Agency, 3.

OKLAHOMA—\$40.10.

Chickasha: Ch., 2.50. **Hillsdale:** Ch., 3. **Kingfisher:** Ch., 7. **Lawn View:** Ch., 1.60. **Okarche:** Ch., 3. **Oklahoma:** Pilgrim Ch., 15. **Park:** Ch., 3. **Pleasant Home:** Ch., 2. **Weatherford:** Ch., 3.

WYOMING—\$10.95.

Cheyenne: First Ch., Woman's Missionary Society, 10.25. **Pinedale:** Ch., 70c.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$515.45.

Eureka: 1.64. **Grass Valley:** 4.32. **Hayward:** 9.72. **Kenwood:** 54c. **Paradise:** 68c. **Petaluma:** 10.52. **Pittsburg:** 1. **Redwood City:** S. B. B., 10. **Rio Vista:** 1.08. **Ripon:** 6.48. **Sacramento:** 4.68. **San Francisco:** First Ch., 14.29; First, Sr. S. S., for Cal. Oriental Mission, 30; Mission Ch., 5.40. **San Jose:** 50. **Saratoga:** C. D. B. & Wife, for Oriental Missions, 25. **San Mateo:** 10.80. **Santa Rosa:** First: 1.72. **Sonoma:** 2.70. **Stockton:** 6.75. **Suisun:** 5.14. **Sunnyvale:** 5.67. **Sunol Glen:** 1.62. **Tipton:** S. S., 44c.

Woman's Home Missionary Union of Northern California, by Mrs. O. W. Lucas, Treas., 305.26.

CALIFORNIA (Southern)—\$433.17.

Bloomington: 1.20. **Buena Park:** 12. **Claremont:** 29.29. **Escondido:** 14.25. **Glendale:** 5.76. **Hawthorne:** 16.20. **Lemon Grove:** 1.40. **Long Beach:** 37.68. **Los Angeles:** Bethany, 2.72; Berean, 3.84; East, 2.85; First, 25.76; Lincoln Mem., 80c; Olivet 1.34. **Monrovia:** 7.32. **Oildale:** 1.50. **Pasadena:** Neighborhood, (West Side) 10. **Pomona:** 7.43. **Redlands:** 15. **Redondo Beach:** 2.40. **San Diego:** La Jolla, 6; Mission Hills, 1.92; Park Vilas, 1.20. **San Jacinto:** 12.97. **Santa Barbara:** 12.20.

Woman's Home Missionary Union of Southern California, by Mrs. E. C. Norton, Treas., 200.14.

OREGON—\$73.91.

Cedar Mills: 10. **Portland:** Sunnyside, 25. **Ione:** 11. **Jennings Lodge:** 1. **The Dalles:** 33. **Smyrna:** 2.

Woman's Home Missionary Union of Oregon: 11.91.

WASHINGTON—\$342.76.

Alkali Flat: German Ch., 75. **Almira:** 7. **Black Diamond:** 5. **Cheney:** 5. **Coupeville:** 7. **Deer Park:** 3.10. **Everett:** First, 7.75. **Kirkland:** 5. **Odessa:** Friedensfeld, 5; Pilgrim, 25. **Quincy:** 10. **Ralston:** Salem Ch., 10. **Rosedale:** S. S., 50c. **St. John:** 6. **Seattle:** Alki, 2.50; Columbia, 4.08; Green Lake, 3; Olivet, 50c; Queen Anne, 9. **Spokane:** Lincoln Heights S. S., 1.28. **Summit Park:** 1. **Sylvan:** 1. **Vancouver:** 2. **Walla Walla:** First, (L. F. A.), 20. **Warden:** German Ch., 60.

Through the Woman's Home Missionary Union of Washington, by Mrs. Estelle Roberts, Treas., 67.05.

IDAHO—\$4.75.

Hope: Ch., 4; W. M. S., 75c.

THE SOUTH, &c.

WEST VIRGINIA—\$2.75.

Through the Congregational Conference

of Ohio, by Rev. J. G. Fraser, D.D., Treas., \$2.75.

KENTUCKY—\$9.75.

Through the Congregational Conference of Ohio, by Rev. J. G. Fraser, D.D., Treasurer. Newport, Ch., \$9.75.

NORTH CAROLINA—\$34.58.

Bricks: S. S., 2.43; "Friends," 2.15 for Jos. K. Brick School. Rocky Mount: J. W., for Jos. K. Brick School, 5.

Womans Missionary Union of North Carolina, by Mrs. F. R. Flynn, Treas., 25.

SOUTH CAROLINA—\$10.00.

Columbia: Rev. E. N. A., 10.

TENNESSEE—\$2.74.

East Lake: Union Ch., 2.74.

GEORGIA—\$12.61.

Atlanta: Central Ch., 10.61. Marietta: First Ch., 2.

ALABAMA—\$76.91.

Bexar: Friendship Ch., 4.55. Childersburg: Beard's Chapel, 2.28. Ensley Mission: 1. Gadsden: First Ch., 2. Mobile: First Ch., 12.61. Selma: First Ch., 18.14. Tal-

lades: First Ch., 6.33; Miss L. S. C., for Kings Mountain, N. C., 5.

Woman's Missionary Union of Alabama, by Mrs. H. R. Hudson, Treas., 25.

MISSISSIPPI—\$173.00.

Tougaloo: Tougaloo College, Alumni, 173.

FLORIDA—\$8.50.

St. Petersburg: S. S., Home Dept., for Pleasant Hill, Tenn., 3.50.

Woman's Home Missionary Union of Florida, by Mrs. C. E. Enlow, Treas., for West Tampa, 5.

TEXAS—10c.

Roxton: G. P., 10c.

Summary of Receipts for October 1919

Donations	\$16,990.90
Legacies	8,478.06

\$25,468.96

Endowment Fund

Roxbury, Mass., Estate of Timothy Smith, The Timothy Smith Fund, additional, \$1,500.00.

Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for April, May and June, 1919

(Continued from November number)

Gloversville: First, 5.44. Greene: First, 7.10. Hall: 2.50. Homer: 8.44. Honeyey: 1.22. Jamestown: First, 11.01. Pilgrim Memorial, 55c. Kiantone: 50c. Lake View: 63c. Little Valley: 2. Munnsville: 1.10. New York City: Borough of Brooklyn, Church of the Pilgrim, 31.20; Flatbush, 61.10; Lewis Ave., 12; Tompkins Avenue, 250; Borough of Queens, Richmond Hill, 18.50; Woodhaven 2. Niagara Falls: First, 20. North Evans: 6.83. Osceola: 26c. Owego: Union Presbyterian, 80c. Poughkeepsie: 7. Rensselaer Falls: 3. Riverhead: First, 5.25. Rochester: North, 19c; Sea Breeze, 28c. Rodman: 67c. Roscoe: Independent, 70c. Schenectady: Pilgrim, 3. Sherburn: 13. Sherrill: 2.05. Spencerport: First, 1.26. Syracuse: Pilgrim, 40c; Plymouth, 7. Volney: 1. Walton: First, 5. Watertown: Emmanuel, 7.60. Watertown: Middle Road, 1.23. White Plains: Westchester, 43.

NORTH DAKOTA—\$26.00.

Argusville: 1. Carrington: 3.80. Cleveland: 3.30. Cooperstown: First, 4.31. Elbowoods: 7. Hankinson: 3. Plaza: 3.59.

OHIO—\$328.76.

Akron: First, 1.80; West, 4.42. Amherst: Second, 1.08. Andover: 32c. Ashtabula: First, 3.12; Second, 1.20. Atwater: 45c. Austintown: First, 1.56. Bellevue: First, 3.55. Belpre: 40c. Beren: 3.27. Brookfield: 32c. Burton: 20c. Cincinnati: Walnut Hills, 6; Lawrence St., 2.60. Claridon: 80c. Cleveland: Archwood Ave., 10.68; Collinwood, 2.20; Denison Ave., 48c; Emanuel, 1.70; Euclid Ave., 12; First, 6.28; Grace, 1.04; Hough Avenue, 12.12; Mizpah, 12.80; Mt. Zion, 49c; Park, 5.23; Pilgrim, 5.20; Plymouth, 11.36. Columbus: Eastwood, 3; First, 46; Mayflower, 50c; Plymouth, 5.72. Conneaut: 15.20. Cuyahoga Falls: 1.48. East Cleveland: Calvary, 73c; East, 3.01. Elyria: First, 15.77; Second, 4.56. Euclid Village: 32c. Fairport: First, 20c. Florence: 1.08. Fredericksburg: 80c. Geneva: 2.92. Gustavus: 20c. Hambden: 10c. Huntsburg: 1.10. Kent: 65c. Lake-wood: 92c. Lima: First, 1.03. Lodi: 1.20. Lorain: First, 1.40. Madison: Central, 2.90. Mansfield First, 12.50; Mayflower, 2.72. Marblehead: 50c. Marietta: First, 8.68; Harmar, 12c; Second, 1.20. Marys-

ville: 20c. Mount Vernon: 1. Nelson: 50c. Newark: Plymouth, 85c. New London: 85c. Newton Falls: 1.62. North Fairfield: 36c. North Olmsted: 9.69. North Ridgeville: 23c. Oberlin: First, 9.14; Second, 8.23. Painesville: First, 82c. Point Place: 20c. Ridgeville Corners: 10c. Rockport: 66c. Sandusky: First, 2.81. Springfield: First, 6.20. Strongsville: 20. Stuart: 3.37. Sullivan: 40c. Tallmadge: 52c. Toledo: Park, 2.80; Plymouth, 40c. Unionville: 28c. Twinsburg: 3.35. Vermilion: 20c. Wauseon: 40c. Wayland: 20c. Wayne: 28c. Wellington: 60c. West Williamsfield: 36c. Windham: 1.20. York: 24c. Youngstown: Elm St. Welsh, 80c. Youngstown: Plymouth, 72c.

OKLAHOMA—\$4.13.

Chickasha: 2.93. Medford: 18c. Oklahoma City: Pilgrim, 95c. Weatherford: 7c.

OREGON—\$24.22.

Beaverton: 5.16. Forest Grove: 5.13. Lexington: 1. Monitor: 2. Portland: Highland, 2.46; Laurelwood, 7.19. Smyrna: Molalla, 1.28.

PENNSYLVANIA—\$57.40.

Coleraine: Swedish, 1.20. Kane: 10. Meadville: Park Ave., 5. New Castle: First, 1.20. Philadelphia: Park, 5. Scranton: First Welsh, 8; Plymouth, 17; Puritan, 10.

RHODE ISLAND—\$41.56.

Barrington: 4.33. Bristol: First, 3.50. Central Falls: 13.16. E. Providence: Newman, 4.40. Kingston: 2. Pawtucket: Park Place, 13. Providence: Free Evangel, 1.17.

TENNESSEE—\$1.50.

East Lake: Union, 50c. Memphis: Second 1.

TEXAS—\$13.40.

Amarillo: 1.30. Dallas: 12.10.

VERMONT—\$290.95.

Barnet: 5. Barre: 1.27. Bennington: North, 8.74; Second, 5.14. Brattleboro: Center, 12.05. Brookfield: Second, 2.50. Brownington & Orleans: 10. Burlington: College Street, 10; First, 15. Castleton: 5. Charleston: Plymouth, 1.16. Chester: (Continued in January number)